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# THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion
Berkeley, Calif.

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# The New-Church Review

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THE
# NEW-CHURCH REVIEW

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## THE FORMATIVE PRINCIPLE.

By T. Mower Martin.

ONE of the most difficult things for the natural mind of man to understand is the assertion we so often meet with in the Writings on which the New Church is founded, that the Divine Truth is the veriest formative principle of all things, or as it is expressed in the letter of the word (John 1: 1, 2):

> In the beginning was the Word and the Word was with God and the Word was God; all things were made by Him and without Him was not anything made that was made.

Now in "Arcana Cœlestia," No. 6880, we read:

> It appears to man as if the Divine Truth were not such that anything can exist by it; for it is believed that it is as a voice which, being uttered with the lips, is dissipated. But it is altogether otherwise, the Divine Truth proceeding from the Lord is the veriest reality; and such a reality that all things have come into existence from it, and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe; and such is the Divine Truth, which is called the Word, by which all things were made.

Very many attempts have been made to see this veriest principle at work, or rather to see the manner by which living forms make use of unorganized matter to increase their substance and growth, in such instances as trying by microscopic observation to see how roots of plants extract

nourishment from the soil, but all to no purpose: it is equally difficult to see how leaves of plants extract nourishment from the air or how the lungs of animals oxygenize and invigorate the blood by the inhalation of the atmosphere. Yet we know that these things take place continually, so that it is not to be wondered at that we find it impossible to gather an intellectual idea of how truth as verity can possibly build up or construct any natural object, though we imagine we can understand how a man builds a house when we see him adding one brick to another to form the walls, and nailing boards on to rafters to form the roof.

But deeper investigation shows us that we are equally in the dark in this case, for it eludes us just as much as in the other, how the spiritual forces of life flow from man's will and operate into the muscles of his arms and hands and so enable him to do the work. This state of doubt or of denial continues with us only so long as we remain in the negative state, or in a condition of ignorance of the Divine source of all life and the desirability of its free course, not only in the material universe, but in that spiritual universe which exists in what we may call the aggregate human mind considered as the receptacle and exponent of the Divine Will, which in its fulness is called Heaven and the greatest man.

Consequently when it at last dawns upon our understanding through knowledges obtained from the Word, and many successive attempts to apply them to the reformation of our lives, that our only possibility of contentment, happiness, and heaven, is the adoption of the Divine Will, in place of our own with its selfish and sensual cupidities; we can at least accept the fact of Divine influx through many meditations or degrees into forms of life, and consequent growth and activity tending towards some foreseen event which is useful towards the forwarding of the eternal good of the human race; even when it only operates to destroy evils of the worse forms by those of lighter nature.

Then once acknowledging and receiving the fact that the Word, or Divine Truth, i. e., Wisdom, is the veriest formative principle of all things; that it underlies and actuates all progress and evolution; and that to it, the past, present, and future are all one in the end and purpose to be achieved; also that the sum or the climax of all creative effort, is the making of a vast heaven, so great that no human being can ever conceive of it; we find wherever we turn evidences, proofs, and affirmations of this great outstanding fact, that "by the Word of the Lord were the heavens made."

For then we can easily understand the teaching that all creation proceeds to ultimates and operates there to prepare forms in successive order up to man's body, which itself is part of the material universe and lives by the same general influx as the rest of the animal kingdom of which it is the highest production, and the only one fitted to be a receptacle of its inhabitant, man; while all imperfections, shortcomings, and diseases, are induced upon it by man's misuse of his liberty, and even they are made subservient to his reformation and regeneration, by that same formative principle which makes evil self-destructive.

But this follows later when we have learned to submit our own self-derived intelligence to the intelligence that we begin to see underlying all formation and creation, in the many discrete forms animate and inanimate, that we find to have, each its own special end and purpose, the building of worlds for homes of men; each animate form advancing from the simple germ, as soon as conditions are provided, by inanimate forms and forces, to permit the operation of influx from the spiritual world; and all progressing from the simple to the complex, till the use of reproducing forms, or germs of forms, like themselves, together with some aid or use subservient to man's welfare, is accomplished.

Then too we see clearly that love or desire is the origin of all things, as in the greatest example of all, the Divine Love, which must of necessity create beings, to whom it

could impart itself and operate through them with their consent freely given, to share all blessings with each other and this perpetually; for the origin being infinite, and the recipients finite, there must also of necessity be a perpetually increasing field of operation provided, Love itself being eternally active and progressive in its very nature, while its finite recipients constantly fluctuate between activity and rest, also from their very nature and construction.

These two axioms that love originates and truth forms or formulates, are true on every plane of existence spiritual and natural; and when the relations between them as substance and form are clearly seen and understood, no man or woman can for a moment believe that he or she could, either in this world, or in any other future state or condition, be or become in any real sense Divine, as actually a part of the Infinite; or could in any sense be omnipotent, omniscient, or omnipresent; but can at best be only a recipient of the Divine life; and only so, in that plane of the mind and in that degree in which all opposing forces and tendencies had been removed or made quiescent; that is to say, it is clear that only as falsities are removed can the opposite truths enter; and only as evils are shunned and cease to be practised, can good from the Lord take their place. (Divine Providence, n. 3).

Re-formation by truth must therefore precede; and as the human mind is at birth a blank, so far as knowledge is concerned, being devoid of the innate knowledge possessed by all animals, truth at first takes the form of knowledge, and so builds up the natural mind through its three successive degrees until man attains his own rationality as distinct from that of his parents and teachers; while from earliest infancy, the Lord implants spiritual affections within the natural loves of children for their parents and companions which can be revived by good spirits and angels later in life when man is being regenerated by means of temptations.

In man's case therefore it is plain that truth is the forma-

tive principle through which he is led to good, and the Word of the Lord has been provided for that purpose, and is the only communication we have with the heavens; while now that the human race on this earth is coming to its maturity or adult condition as a race, the Lord has given us an exposition of its internal sense, by means of which men can be led into angelic wisdom, just to the extent that they discard their own self-derived intelligence, and allow this formative principle of Divine Truth to shape their lives into the order and form of heaven.

Without this acknowledgment of the distinction between the Infinite Love, or Life, and the finite receptacles into which it flows, modified to capacity in the rationality and the freedom given to them, there can be no clear thinking above the natural planes of the mind, for in fact man's thought is from his rational, and unless he suffers himself to be regenerated by the Lord he thinks in his sensuous degree; but when he is seeking to know the truth for the sake of living it, the conclusion he comes to, or the answer, comes from the perception, or the conscience, that he has received from the Lord (Arcana Cœlestia, 2552, 2553). Thus the formative operation of truth with regard to man's mind and soul is plainly perceptible, when we consider that no man of any kind living on earth, but is under the constant supervision of his Maker who, though at all times unseen, is every waking moment endeavoring to help him fit himself for some heavenly form of use, associating good spirits and angels with him to aid and to protect him; and suffering no evil spirit to do more than bring up from his memory, and his sense impressions, the hereditary tendencies and affections, that he may know he has them within him, and must overcome them when thus seen, by shunning, even the thought of them; because "deeds have their quality from the thought and thoughts from the ends or intentions" (*ibid.*, 2488). We also read "it is good with man from which he perceives and truth from which he thinks" (*ibid.*, 2619).

In order that it may be seen that this fundamental axiom

respecting truth as formative is equally true on all the planes of creation, it may be well to consider more at length the example mentioned above of a man building a house, when it will be seen that man, acting under the auspices and with the power given him by his creator proceeds along the same lines in building a home for himself and family, and employs unconsciously the same methods and laws in using love or desire as the originating principle, and truth as the formative principle, as were followed in the creation of the earth itself looked upon as the home of the human race, wherein it is multiplied and prepared for its eternal or permanent abode also by truth as the formative principle, as shown above.

For the love of wife and children is at the base of man's desire to build a home; and the formative beginning of it consists in the planning of it, in which the intellectual capacity or wisdom of the man is at once employed in regard to the number of stories, the arrangement of rooms, the materials to be procured, and the numerous details as to style, position, and surroundings; all debated and formulated in view of cost of construction and means of meeting it.

Then when the man's will, love, or desire, has been taught through his understanding the extent of his desire's possibility of execution, the first law of all creative influx comes into play, and the ultimates,—namely, the land it is to stand on, the stone, bricks, plaster, and timber to be used in its construction, must be provided; all of which are means or intermediates for the realization of the desire for a home, and must be used in due observance of those natural laws which are nothing less than the formative principles of truth residing in them as the cause of them: stone and brick must be laid with exact regard to the horizontal and the perpendicular laws of gravity, and the levels of the surface of the earth; the necessity of drainage and regard to the frost line must be considered, and any infringement of these fundamental laws of truth will be dearly paid for, for the necessities and equities of com-

munal life must also be respected, public highways must not be encroached upon, water, sewerage, gas or electricity, must be provided; all under the same necessity of conforming to the natural laws of truth and equity which correspond on this lower material plane to the spiritual laws of wisdom and love that form the life of heaven.

Few today know much about correspondence, but still it permeates our every day life as well as our language, and although we may not have the knowledge of how it comes about, so long as we do not know the relation of the spiritual world to the natural, as cause and effect, we may still be able to recognize, if we are trying to live in the practice of justice and mercy to others, that the attraction of all things to the centre of the earth which makes us build our houses perpendicularly, or have them fall, and the cohesion of particles which makes the oceans lie level and through them the lands, are the natural forces which represent and correspond to the drawing of all things that the Lord has made up to Himself, through successive orders of use to men, and so to heaven, of which He is the centre or Soul; and the cohesion of similarities which is the formative principle of the stratification of the three heavens and of the societies which compose them.

The building of a house or home for the individual man and his family may be seen also to correspond on its small scale with the vastly larger building of a home for the human race by their Divine Creator. And the planning or foresight, the evolutions of laws or methods governing the solidifying of fluids and gases and vice versa, through whatever means of heat, light or electricity; the bringing about of equilibrium and freedom of action or motion by the balance of opposing forces; and generally, the adaptation of means to the proposed and fore-ordained ends and purposes, together with the adoption of rhythm as fundamental to all finite activity and life; all unite in proving that the one great end of all the finite universe of matter, is, and has always been, the sustentation and prolification of the human race on innumerable earths for the eternal

heavens by means of the Divine Truth or Wisdom, the Word that was with God, from the beginning, and that was God.

Thus although the finite mind of the natural man, seeking development upward toward its Creator as the plant grows upward toward the sun, can never even in imagination trace or follow out the process by which the Infinite produces from Itself the finite; yet it cannot escape from the facts of its own existence as contingent upon the support of lower more external forms of material existence, wherefore it requires a body in which to live, move, and act out its desires and intentions in the world; and this body requires the diurnal supply of material food or sustenance, vegetable or animal in nature, while these again are formed and constructed or supported by the inanimate substances of the earth itself whence they came and whither they return, to be used again and again along with all the other more or less rhythmic repetitions of finite activity.

When this fact of formation by means of truth or wisdom wherein foresight, adaptation, arrangement, order of times and spaces, of succession and extension, and of the simple subdividing into the complex are all seen to be included in the end or purpose to be achieved; then all things take their places and are seen as accessories, intermediates, and reserves of force, ready to serve when called upon in the fulness of time. And in the instance before us of the creation of the suns and worlds of the universe for men; the short circuits of the early rotations of the earths around their suns, the recurrent ice periods, and ebullitions of satellites to form orbits of their own and by attraction to cause rhythmic action and movements in the oceans, the storing of the coal, of gas and oil measures, of minerals, metals, and salts; with the long hidden forces of electricity and radium, all waiting during untold ages till man came of age to make full and proper use of them,—there is no other conclusion possible than that the end and purpose of the whole has been, is being, and is to be, achieved; that the good of mankind is the substance of the purpose, and

that the Divine Truth or Wisdom is the method of its accomplishment.

Nor is any refutation to be found in the fact that evil exists among men, and that they have originated the hells, when in the childhood of the race they listened to the serpent of sensuality, and in their freedom elected to be governed by their own will instead of that of the Divine; inflated with the idea that they themselves were divine, and able to construct a heaven of their own; as Emerson has taught in these latter days is the proper ambition of man.

For though, as Wordsworth points out, it is impossible for a child who has not yet any real rational faculty to keep from identifying itself with its body when it "feels its life in every limb," the man of many years' experience discovers, if he is willing to learn, that life is not his own; but that he is only a receptacle of it placed here to learn this lesson, and then to open his heart and soul to receive from the only Source power and life, that he may give it out again by performing some use conducive to the common good of the community or nation to which he belongs; and then such a man can see that this truth, which his long life has impressed upon him, has been the formative principle of his life and so of himself, the receptacle and user of it; and he understands that regeneration is really and truly re-creation into a new form when the old life of self-interest lies dead or dying, and the use God gives him to perform becomes the joy of his heart and the source of his happiness; and then also contentment with his lot is adjoined to his attempt at constant betterment of performance, because of his firm trust and love for the source of his life and happiness.

All this may easily be seen by those who look deeply into their own experience but it is one thing to see it in imagination, and another to adopt and really believe it. It is quite evident that truth or the light shining from the sun of heaven into men's minds is the formative principle in their character, just as falsities, fallacies, and mere appearances of truth, also produce corresponding characters in men's

minds when they are adopted as guides or governing principles; and we read in the gospel of the young man who went away sorrowful when the Lord told him to sell all that he had and give to the poor, because he had great possessions, and he should have treasure in heaven (Matt. 19, 21).

We also read that a man's life consisteth not in the abundance of the things he possesseth (Luke 2:5); and in the application of the knowledge that truth is the veriest formative principle to the lives and characters, which is the highest practical application we can hope to attain to the man of today, who has great possessions, either of land, of money in the bank, of knowledge, or of power, we can easily confirm the fact, and see how by the selling or alienation of these possessions from the personality of the man and the attribution of them to their true owner, the Lord from whom they came, the man becomes a steward and co-operator with his Lord, which is the true solution that men are trying to find in socialism, humanism, anarchism, and many other systems evolved from man's self-derived intelligence, while unenlightened by revelation from heaven and the Lord's Word.

For many a man, who, beginning with nothing, has accumulated great wealth, and who is trying to dispose of some part of it before he dies, finding it of no practical benefit to himself, and possibly hoping for the praise and admiration of his fellow men; finds it very difficult to dispose of it in a satisfactory manner when seeking from his own intelligence some way that shall at once redound to his credit, be a monument erected to his memory, and also be of some service to his fellows.

Ignoring the simple method of refunding or repaying it to those whose actual toil and manual labor enabled him to gather it in from the community, he may determine to found seats of learning bearing his name down to posterity, public libraries, colleges or even theological institutes, to promulgate his own chosen form of doctrine or creed, as the only true one; or he may devote it to the use of science

and research, also with his name attached as the founder, and think thus to at once perpetuate his fame as a great man, and atone for any shortcomings in his methods of accumulation, such as contravening the laws of his country, or even influencing the making of them by the bribing of legislators; thinking that divine forgiveness is a purchasable commodity.

That there are others to whom belongs a genuine desire to use their wealth for the good of mankind is also true, and it is to be hoped that they are in the great majority; but in considering truth as the formative principle in the building of the heavens and consequently also in the true building of human communities, it is necessary to point out that there must be a spiritual or heavenly purpose in riches, and in the uses to which they are put, and that this spiritual purpose, which is like a soul in uses, preserves the use from decay and corruption as the soul preserves the body so long as it lives in it. So we read in "Heaven and Hell," 362:

> Such riches and such uses become filthy because they have nothing spiritual in them, but only what is terrestrial; for a spiritual principle in riches and their uses is like a soul to the body. . . . They also become putrid like a body without a soul. . . .

That this may account for the prostitution of some old bequests to the emolument of others than those for whom they were designed, does not perhaps lie within the use contemplated by this paper, but certainly such has often been the case, as Dickens has pointed out; although seemingly unaware that the prayer "Lord, keep my memory green," of which he seems strongly to approve, is really an elevation of self-interest over use performed, and an insertion of a claim to merit, instead of attributing all to the Divine Influx of good, acting through truth as the veriest formative principle.

As to this we read in "Arcana Cœlestia," 4981:

> For he who is content in God regards honors and riches as means for uses.

And in "Heaven and Hell," 64:

To perform use, is to will well to others for the sake of the common good, and not to perform use is to will well to others for the sake of self.

In "Arcana Cœlestia" 6393, we read that in the other life "the more they love to serve without recompense, the more noble are the uses over which they are set."

It is plain, therefore, that every intruding idea of merit, reward, or self-interest, is an intervention or an interference on the part of man with the work of truth as the formative principle bringing good into active life as use; and we can, therefore, understand the great difficulty that is constantly found in introducing the doctrines of the New Church which are nothing else but Divine Truth formulated to the comprehension of man's natural rational mind; the character of which natural or first rational is given us in the "Arcana" under the story of Ishmael:

The man whose rational is such as to be only in truth, although the truth of faith, and not at the same time in the good of charity, is morose, looks upon every one as in falsity, is ready to rebuke, to chasten, and to punish, has no pity. . . for he looks at every thing from truth, and at nothing from good.—Arcana Cœlestia, 1949.

And when to this condition of self-satisfaction and condemnation of others is added the idea of merit and the right to claim to be rewarded, we can understand how Emerson passed his erroneous judgment on Swedenborg whom he classed as a mystic, and much as he admired his marvellous intellect, still thought his teaching of man's natural depravity the beginning of that intellect's decline and fall; as he himself imagined man to be capable of building one heaven after another for himself without Divine aid, and in despite of several previous failures; all of which theory he put into verse for posterity to read, and perhaps eventually to wonder at, as the product of so acute a mind as his.

And in closing it may be well to call to mind the too

common charge brought against the teachings of the New Church, which is practically, that they are too impersonal and cold, seeming to destroy man's initiative desires to improve himself, and to take away his ambition and trust in his power to do so; beside which they do not inculcate the isolating of those who are regenerating from the rest of the world, nor follow the almost universal plan of segregating the members into close communities; but teach that all men must be in business in the world performing some use toward the common good, and that man can not be regenerated apart from his fellow men, but must consider every man with whom he has dealings as the neighbor who is to be loved.

Two causes have been answerable for these views, one has been the necessity for showing the falsities underlying the old perverted teachings concerning the Lord's attitude toward, and dealings with his children, which has seemed like an attack on religion to many who were in simple ignorance; the other has been the want of attention on the part of those teaching the new truths, to the instructions given them in the Writings that the doctrines of influx, degrees, and correspondence must be first inculcated as the formative principles of truth, without which the good of life that the Lord bestows on all, could not be received and appropriated; so that for want of this basis and foundation societies have been started in very many parts of North America only to die where the influence of the founders ceased with, or shortly after, their lives on earth; for the differences among forms of religion is not perceptible without some knowledge of the substance within, and this can only be distinguished when the difference between the spiritual and natural is known. This can only be learnt from the doctrines of discrete degrees and correspondence, and both of these are addressed to the external or first rational spoken of above; and all who wish to obey the divine laws of order, which is called the affirmative state in the Writings of the Church, accept and confirm themselves in the truth of these formative principles, much as

on the merely natural plane the rational faculty delights in solving propositions in Euclid which are also at once the formative principles of the universe, and aids in building up man's understanding or rational faculty.

T. Mower Martin.

# THE FIRST THREE KINGS OF ISRAEL.

(The Word as a Whole: Second Series, VIII.)

By the Rev. E. M. Lawrence Gould.

FOR anyone who desires to make a study of the internal sense of the Bible story of Saul, David and Solomon, there can be no more interesting and suggestive reading than the well-known book by the late Rev. William Bruce, whose title I have adopted as the title of my paper. At the same time this book, invaluable as it is, makes little if any attempt to meet the problem involved in our present course of study—that is, to assign to the narrative of the first three kings its place in the spiritual sense of the Word as a whole. On the contrary, Mr. Bruce, in this as in his other exegetical works, is more inclined to follow the line of what we call the "internal historical" sense, and, when he makes an excursus into the abstract spiritual meaning of an incident, to apply it to the experience of the Lord rather than to that of the regenerating man. The essays of the present course have, on the other hand,—and, as it seems to me, quite properly,—sought rather to regard the Bible as a history of individual human regeneration; and it is this point of view that I shall try to take in what is to follow.

The first and greatest difficulty about attempting to assign to the story of the first three kings its place in the whole history of individual regeneration is the fact that, like so many other divisions of the Bible story, it gives us what appears to be a complete history of regeneration, and then at the close leaves us with the description of what seems to be as unregenerate a state as that with which we began. Just as we follow the Children of Israel out of Egypt into the seemingly complete redemption involved in

the conquest of the Promised Land, only to find the chaotic and degenerate era of the period of the Judges, depicted on the next page we turn; so we watch the development from Saul's coronation to the dedication of Solomon's Temple and the apotheosis of the Jewish nation as a real world-power, only to be confronted with the story of the great king's apostasy, and the division of the kingdom at his death.

The only explanation of this which I can suggest, is that each era of Bible history depicts in turn the regeneration of some particular faculty or department of the human soul, and that not until the final judgment described in the Apocalypse, and the descent of the New Jerusalem, can individual regeneration be said to be complete. Only when the two great principles of evil described by the Great Red Dragon and by the City Babylon have finally been judged and rejected under such conditions as can exist only in the spiritual world, can it be really said, "The kingdoms of this world are become the kingdoms of God and of His Christ." The story of Saul, David and Solomon, then, depicts in the spiritual sense a phase of regeneration complete in so far as it concerns the particular faculty which is treated of, but incomplete in its relation to the man as a whole.

What faculty is it with whose regeneration this story deals? The literal history is that of a great political transformation. As it came out of Egypt, Israel was perhaps the purest example of a theocracy in recorded history. It had no laws except the laws revealed by the Lord. Its ruler was appointed by the Lord directly, and was responsible to Him alone. Down to the smallest details of their lives, the common people had no choice, no duty except that of obedience. So long as the people were together in the wilderness, this system would appear to have been, in the main, effective; but when they scattered over the fairly large territory which they had conquered, the theocracy before long lost its unifying force. Removed by force of necessity from the personal influence of the Lord's representative, the people fell away from their obedience, and

even lost their sense of nationality. Israel became a mere group of communities, in which "every man did that which was right in his own eyes."

In short, the theocracy, with all its spiritual advantages, was face to face with practical conditions which it was inadequate to meet. Had nothing come up in its place, there probably would have been an end of Jewish nationality. And consequently there developed among the people a strong sentiment in favor of the establishment of a monarchy—a monarchy in which the king should, indeed, be chosen by the Lord, but nevertheless should be in some sense accountable to the people, and should rule them more or less on his own initiative.

Here we seem, at least, to have the picture of a very definite spiritual situation. There comes a time in the life of every man when authority—even Divine authority—no longer appears to him as a satisfactory ruling principle for his life. He finds a great many situations in which the leadership of authority does not seem to be adequate. He does not, indeed, desire to forsake the Divine leadership altogether. He is quite willing to continue under Divine supervision, so to speak; but he wants in some degree to rule himself—to find the authority for his actions and the force to meet his temptations in some quality of his own. He says to the Lord, as did the children of Israel, "We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

And this king, which human instinct demands, even at the price of partial and temporary separation from the Lord, is the human reason, for we know from our doctrines that kings stand for the Divine Truth and for what is intellectual. The story of the first three kings of Israel may therefore be regarded as the story of the development of the human reason in its assumption of the leadership of life, and, in a relative sense, of the regeneration of the reason. Saul, David and Solomon are the respective types of the three stages through which the reason must pass—or,

if you please, of the three degrees of reason which are opened in us by the Lord—in our regeneration. For practical purposes we may adopt the terminology of our doctrines, and call Saul the natural reason, David, the spiritual reason, and Solomon, the celestial reason. In consequence we may regard the state of Israel under each of the three kings as typifying that of human life when it is ruled respectively by natural, spiritual and celestial reason.

The definition of these qualities will appear from the history of their human representatives.

Saul, then, is a type of the natural reason, or of the kind of reason that arrives at its conclusions by logical processes, based in the main upon the observation of material phenomena. His elevation to the throne is the adoption of this type of reason, and of a conviction based upon it, as the predominant motive of our religious life. The account of his appearance—that he has "head and shoulders taller" than any other man in Israel—depicts the apparent predominance of the quality of natural reason in intelligence and in effectiveness; and it gives also a hint of the factor of selfish pride which is the weakness of this quality. The consecration of Saul by Samuel is the adoption of religious truth—for Samuel, as the Lord's prophet, stands for the Divine Truth—as a matter of rational conviction, and the originally honest intention to dedicate our reason to its service. The ratification of the choice of Saul by all the people is the assent of our other spiritual faculties to the control of reason.

Now there are good things, spiritually, which the natural reason can do; there are good things which it can do only partially and indirectly; and there are good things which it cannot do at all. What these are we may learn from the accounts of Saul's encounters with the enemies of Israel. The first of these was with the king of Ammon, who sought to enslave the people of Jabesh-gilead. The king of Ammon represents thought about external things, and in a bad sense, pre-occupation with them to the exclusion of all others. Jabesh-gilead is a type of external goodness, which

worldly pre-occupations tend always to enslave and to destroy. Now it is wholly possible to see from the standpoint of natural reason that worldly things are of less moment than spiritual ones, and so to reject, from it, the tendency to immerse our outward life in wordly cares and to neglect the things of religion. Hence Saul was able to deliver Jabesh-gilead from the king of Ammon.

The Philistines, however, present a much more serious problem. They stand, as all probably know, for the strong tendency in human nature to be satisfied with knowing and believing the truth without being concerned with doing it. In a word, they are the principle of "faith alone," or, if we may coin another word, of "intellectualism." Here is a weakness with which natural reason is but little able to cope. It is itself too much inclined to regard life from a purely intellectual standpoint, and to delight in the selfish exercise of its own activity, to be successful against Philistinism. And so, during the whole reign of Saul, the land of Israel was for the most part under Philistine domination, and Saul himself all but held his throne on sufferance from the Philistines.

There is, however, a quality which may grow out of the natural reason by which the Philistine spirit may be, at least partially, overcome. This is the quality which Jonathan represents—a rational and sincere acceptance of the truth of the letter of the Word. Distinguishing between father and son, Jonathan is the rational willingness to accept the teaching of the Bible as it stands, while Saul is the disposition to theorize about it and to modify it in accordance with our intellectual vagaries. Saul never could defeat the Philistines, while Jonathan, on at least one occasion, won a notable victory over them.

But it was not Saul's failure to defeat the Philistines which finally showed his unfitness to be king of Israel; it was his attitude toward a more subtle and insidious foe, the men of Amalek. According to our doctrines, the Amalekites stand for the "falsity of evil"—that is, for our readiness to persuade ourselves that the evil things we love

are not really evil. Saul was quite willing to destroy most of the Amalekites, and of their possessions, but he spared Agag, their king, and the choicest of their cattle. In other words, our natural reason is quite willing to admit the wrongfulness of our besetting sins, up to a certain point. But, in the degree in which it is merely natural, it will make reservations. There are some specially-cherished forms of self-excuse which it is unable to bring itself to destroy. And so the intellectual honesty of the natural reason, which was the means of its connection with the Lord, is lost. The prophet Samuel withdraws from Saul, after announcing that it has repented the Lord that He has made Saul king over Israel.

This does not mean that the natural reason ceases at once to be the ruling quality in the regenerating life. It only means that it is no longer the basis of conjunction with the Lord. The form of kingship remains with it, but the Divine right to rule is taken away and given to "a neighbor who is better." In other words, by this time there has grown up in the soul the germ of spiritual reason, by means of which the Lord thereafter operates. And this spiritual reason is David, whom the prophet Samuel now anointed at Bethlehem.

The difference between spiritual and natural reason is that the former accepts truth primarily because the Lord teaches it, and uses logic and experience merely to confirm it, while the latter puts experience and logic first. Also, natural reason regards truth chiefly as an abstraction, while spiritual reason looks upon it as a means to the good of life. It is on this account that David is depicted as a shepherd lad—sheep being the universal symbol of willingness to be led by the Lord.

The first great achievement of the spiritual reason is a victory over what, for lack of a better English phrase, we may call, in the words of Swedenborg's translators, "the pride of self-derived intelligence." This pride is wonderfully pictured by the Philistines' champion, the giant Goliath. To Saul and to his followers Goliath was irre-

sistible, but David overcame him easily, because of his reliance on the Lord, and by the weapons which he used. The smooth stones from the brook are truths from the letter of the Word which have been tested by experience.

The most important consequences of David's victory were the arousal of Saul's jealousy, and the beginning of the young soldier's friendship with Jonathan. Faith in the Lord—a phrase which we may regard as practically synonymous with "spiritual reason"—awakens a ready response in that department of the natural reason which has been devoted to understanding the truth of the Word rather than to criticizing or to seeking to improve upon it. Indeed, our understanding of the Word must lead us to recognize the true value of the spiritual reason, as Jonathan acknowledged David to be the rightful successor to the throne. Further, it is due to this same honest understanding that the motive of spiritual faith is not destroyed in us, as Jonathan saved David from being killed by Saul. But reason in its selfish form holds the new motive in unconquerable aversion, and, for a time at least, is able to drive it into exile.

There is a very important lesson in the fact that David refused all his opportunities to put an end to Saul, and always held him in reverence as "the Lord's anointed." Spiritual faith does not seek to destroy our reason, for there is nothing in the truth of religion that is in any proper sense unreasonable. It only waits until our reliance upon natural reason as the final authority is voluntarily relinquished.

This ultimate relinquishment of the natural reason is what is pictured by the suicide of Saul and the death of Jonathan. I would advise everyone who is not already familiar with it to read the chapter in Mr. G. K. Chesterton's book, "Orthodoxy," entitled, "The Suicide of Thought." It is the most brilliant description I have ever seen of the way in which various purely rationalistic systems of modern thought have brought about their own downfall by coming to doubt the conclusions of their own

reasoning. In the regenerating man, what takes place is that the natural reason finally sees its own inadequacy to meet the spiritual needs of man, and voluntarily gives up its leadership. The death of Saul does not, of course, mean the destruction of the natural reason, for it is a quality which has a permanent place in human life; it means simply the end of the natural reason *as king*. Henceforward its place is subordinate, and it is represented in the history by less important characters.

The chaotic interregnum which followed, in Jewish history, the death of Saul, depicts the state of temptation which invariably marks the transition from one spiritual state to another and a higher one. The gradual establishment of David as the acknowledged king, and the extension and consolidation of his kingdom, show the stages by which spiritual reason, or faith in the Lord, assumes the leadership in the regenerating man.

David was first acknowledged king in Hebron, which is representative of the Remains of childhood. It is, indeed, by going back to the innocent and teachable spirit of our early years that we are first enabled to accept the truth because it is the Lord's. Also, it is significant that David's first subjects were the men of Judah, who are typical of love to the Lord. There is resistance in the lower elements of the mind to the acceptance of David's rule, but David does not seek to force himself upon the people. Here again we see the gentleness of spiritual development—the care of the Lord that nothing of man's freedom shall be outraged. Ish-bosheth, the son of Saul, who tried to keep the kingdom away from David, is a type of natural reason wholly devoted to the glorification of self.

An interesting, if somewhat difficult, incident at this point is the cold-blooded murder of Abner by Joab, after the former had come over to David's side. Abner, from what we read of him, would seem to stand for something like the quality which we call "common sense," which is at first hostile to a spiritual faith, but ultimately becomes willing to accept its leadership. Joab, on the other hand,

may be defined as typifying a false piety, or, as our doctrines call it, "spurious conscience," by which common sense is outraged. The state of the murder is one in which, through our fanatical devotion to the spiritual side of religion, we neglect its practical elements. Yet, had it not been for Abner, David probably would not ever have been king of all Israel.

The next event of major importance was David's conquest of Jerusalem. Jerusalem may here be thought of as a type of the highest or most interior plane of our intelligence—the seat of our fundamental doctrine, or philosophy of life. In distinction from Hebron, it means a doctrine which we have developed for ourselves, in contrast to one which we have received from others. At the heart of the regenerating man's philosophy of life is now enshrined the Law of the Lord, as represented by the Ark of the Covenant. The Ark at Kirjath-jearim is the Law obeyed, but not understood. The Ark at the house of Obed-edom, the Philistine, is the Law become a matter of intellectual study and research. The Ark at Jerusalem is, as we have said, the Law become the centre of our life-philosophy.

Once this state is attained, our spiritual faculties come at last into their true order. David is recognized as king by all the people. And now the conquest of our natural evils can begin in earnest. One by one the nations which have oppressed the Children of Israel are themselves brought into subjection. Reliance upon faith alone—the old Philistine principle—is utterly defeated, and its power forever broken. With this interior evil, and with others like it which are represented by the various inhabitants of Canaan proper, fall the various forms of external evil which are represented by the foreign nations. The love, thought and activity of worldly things, which have their respective types in Moab, Ammon and Edom, are not destroyed, but are brought into their proper subjection to the spiritual life.

And now comes the event by which the latter years of David's reign were saddened—the rebellion and death of Absalom, his favorite son. We have not even a hint of

Absalom's meaning in our doctrines, so far as I can discover. From the fact, however, that he was the child of David and of a Syrian mother,—Syria being the type of the perversion of the knowledge of spiritual truth to selfish ends,—and also from what we are told of his own character, we may conjecture that Absalom represents what we may call an intellectual self-righteousness—that is, a sense of our own excellence on account of our understanding of spiritual things.

This motive seems for a time to obtain ascendency, and our real faith in the Lord takes refuge in devoting itself to acts of external goodness—which is meant by David's crossing over Jordan, and being sheltered at Mahanaim. This is a sovereign remedy in all times of temptation. But what is meant by the fact that David did not wish Absalom to be killed, and that he finally was killed by Joab, against David's orders? We may conjecture that the lesson is that there is a proper, if subordinate, place in our religious life for satisfaction over what we have achieved. This satisfaction, the false piety which we have connected with the character of Joab, temporarily at least, destroys. So we are brought into a state of humiliation and suffering which is well pictured in David's grief over his son.

We have now come almost to the end of David's reign, and it is time for us to consider the meaning of the third of our three kings, his son and ultimate successor, Solomon. Solomon—whose name means "peaceable"—is a type of the quality which, again for lack of a better name, we must call the "celestial reason"—the reason which finds its criterion of truth, not in its reasonableness, nor in its Divine authority, but in the fact that it leads to good, which is loved first of all. The fact that Solomon has such a representation may be seen, for example, in the fact that his reign was as peaceful as David's had been troubled and full of war. For we are taught in our doctrines that the spiritual man is in a state of perpetual conflict—though he is always victorious—while the celestial man is perpetually at peace.

But Solomon did not ascend the throne without opposition. Each stage of spiritual progress is attended by temptation, if by no other than the temptation to remain in the state which we have really outgrown. Something like this is what seems to be meant by the conspiracy of Adonijah. Adonijah was David's oldest surviving son, and would have been the natural heir to the throne. But his succession would have implied spiritually a mere continuance of the David state, which, under the circumstances, would have been disorderly and wrong. This the spiritual reason "David" is itself quite able to perceive, and so it names and consecrates its own successor. Once again let us say that the death of David does not mean the destruction of the spiritual reason, but its relegation to a secondary place.

Having had Solomon in mind as standing for a state of life in which love is predominant, it may at first surprise us that the quality most frequently referred to in connection with him is his wisdom. Yet it is from love that the highest wisdom always comes. Recall what the doctrines tell us of the predominance in wisdom of the celestial angels. What Solomon asked the Lord for was "an understanding *heart*"—and the Lord told him that, because he had made that request, he should have also the more superficial things for which he had not asked. So with us, in the degree in which we really love the Lord, the understanding of His truth will come to us unsought.

The great events of Solomon's life were the building and the dedication of the Temple. The Temple is, throughout the Scriptures, representative of the Divine Humanity. Accordingly, Solomon's building of the Temple would seem to mean a new and fuller conception of the Lord, a deeper understanding of His character, such as can come to us only when we have learned to love Him with all our hearts. To this completer understanding of the Divine Life-Ideal all the external things of life are, in their way, contributory. The seeming conflict between religion and science, for example, is outgrown, once and for all. This is the representation of King Solomon's alliance with the king of Tyre.

The dedication of the Temple, and especially the "glory of the Lord" which filled it, give us a memorable picture of the new personal relationship with the Lord, the new sense of conjunction with Him, which a real understanding of His character makes possible. Here the whole process we have been describing culminates. Here, as we have said, appears a state so like complete regeneration that we are at a loss to understand how it can be other than permanent.

And yet, there follows ultimately the sad history of Solomon's apostasy, and of the division and the final destruction of the nation of Israel. Regeneration evidently is not yet complete—indeed the deepest and most sacred part of it, described by the Incarnation, is not even begun. But what these things may mean must of necessity be left to the succeeding papers.

E. M. Lawrence Gould.

# EFFECTIVE PRAYER.

By the Rev. Clyde W. Broomell.

An effective instrument is one which accomplishes the purpose for which it was designed; its measure of value is, therefore, its practical effect.

From the beginning of time, the instrumentality of prayer has been employed by all peoples,—it has survived all change. Nations, tongues and civilizations; religions, sacerdotal orders and ecclesiastical empires have waxed and waned; but the spirit and form of prayer, like the fabled phœnix, has risen renewed in strength from out every pyre, to wing its way to the Throne of God.

And, now, when the pride of our manhood is being sacrificed, and the rest of the world, horror stricken, gazes into the vortex of hell, we hear anew, the clarion, assuring, certain voice of Isaiah: "When the enemy shall come in like a flood, the spirit of the Lord will lift up a standard against him."

That the flood has come and swept beyond control of existing organizations, needs no reminder; but the visit and the message of the distinguished visitor from England, Archbishop Lang, remind us that we have not yet grasped the full meaning of those calls to prayer, beginning before the War, and increasing in number and frequency down to the recent efforts within the small borders of our own Church. At the last meeting of the New York Association, you recall, Mr. Smyth drew attention to the suggestion of certain English clergymen, to make all our religious gatherings purely devotional.

In presenting the subject of prayer, it is my purpose to urge that prayer is fundamental to the spirit and forms of all religion; that it is the primary instrument through which man reaches God and through which God reaches man;

that it is the only means for the vivification and empowerment of truth, and that when understood and employed it is effective to the last degree.

To be consistent with one of the truths, which we will consider, let us take for our practical object to be effected through prayer, the one purpose which overtops and includes all others, and which is shared by more than half the entire world "The Success of our Nation in Arms."

This appeal first came when we realized that the counsels of the nations had failed and the cataclysmic judgment was upon the world. We all responded naturally, for the degrees and reasons for patriotism are multitudinous. We may respond spiritually, for

> It is general in all Divine worship for man first to want, long for, and pray; and the Lord then answers, informs, and does; otherwise man does not receive anything Divine. (Apocalypse Revealed, n. 376.)

But in appealing to God we must have more than patriotic desire for success, as such, we must have more than holy and good feelings in anticipation of speedy cessation of conflict with the enjoyments of peace. All well-disposed persons have such feelings, and you find them in groups everywhere, friendly circles, prayer meetings, clubs for noon-day meditations, and routine religious services held from custom.

Success effects its object; as the Apostle says "The effectual, fervent prayer of a righteous man availeth much." A practical purpose, a living fervency, a righteousness, meaning an accord with Divine ends, are the essentials. We cannot be effectual without being fervent, we may have an outward fervency without any great effect,—a "sounding brass and tinkling cymbals."

Effectual prayer obtains its object. It effects the one addressed, even God, to grant the request. I am of the persuasion, that the general teaching of some New-Churchmen has been too general, and so to a certain extent harmful. We teach that God does not need our prayers

either to assist us or to learn of our needs, that it is we who are moved, instructed, and changed by the prayers. While that statement is true, if left in its bald, inqualified form, it is liable to produce that which we find most decidedly in our Church,—an indifference toward prayer, an inability for personal prayer, a waning of the devotional life, and an inability to inject into our preachings, into our doctrinal distributions, and our personal contacts, a spirit which works quick conviction against sin, and a passion for righteousness. God is moved in this sense, that though He yearns to renew us, He could not, in consistency with the nature He has given us and the purpose He holds for us, give us our spiritual needs and natural conditions which accord with them, until after we have undergone the change which prayer works upon us. Prayer and the law of "remains" never separate, and that which was good for youth is increasingly good for old age. Note this word:

> The prayers of infants are much more heard in heaven than the prayers of adults, and still more fully than the prayers of those who have closed the way to interior things by thoughts of natural things, and of the things of the memory; and still more fully than the prayers of those who are blinded, and thus have no faith. (Spiritual Diary, n. 2435.)

Effectual prayer follows another law, the law of unity; it has one, clear, unqualified, all-inclusive object. In contrast, it has nothing in common with perfunctory sayings at set times, which we use because we have nothing else to substitute; it is not a general, blanket confessional. Effectual prayer may of course, come to birth through the necessity which we rightly find in communal worship, but it lays hold upon that even as a passing tool. The things of faith and of charity to be obtained or preserved must pierce these forms if they be more than empty sounds. (Apocalypse Revealed, n. 278.) Further witness the singleness of heart and the directness of purpose in the prayers of the Characters in the Word, to which we may rightly add for confirmation the witness of men mighty in the Scriptures in our own day.

Effectual prayer must be in accord with God's will. To be in accord there must be perfect submission; but not in a dead, apathetic sense; not in blind, dumb submission to a persuasive idea, that sometime, somewhere, somehow, God's will may be known and done. He has given His will and laws for men and nations, for spirit, mind and body, in His Word and he who runs through it all, nor stops to ponder in part, may read. He may read the Divine will in promises and predictions; effectual prayer must be in accord with these. The will of God is seen in the manner, means, methods and laws of His providences, and we looking back, can step forward like a man building a road or a fence, and sighting the past, run true for the future.

But greatest, and surest of all, is the method which God has preserved as security against all human error, profanation and blunder. Blot out, as there were times when such was done, every vestige of book, or tablet or traditional word, and there remains still the everlasting light,—the "spirit that beareth witness with our spirits, and maketh intercession with groans that cannot be uttered"; the spirit, which like the breath of the body, is denied to no man, and maketh the dead to live again.

Effective prayer is of the spirit; note how it comes:

> Prayer, regarded in itself, is speech with God; and some internal view then of matters of the prayer, to which there answers something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors towards God; but this with a difference according to a man's state, and according to the essence of the Thing which is the subject of the prayer (E. S. puts Thing in capitals). If it is from love and faith, and if it is only celestial and spiritual things, concerning which and for which, he prays, then there comes forth in the prayer a something like revelation, which is manifest in the affections of him who is praying, as to hope, comfort, or a certain internal joy. Hence to pray, in the internal sense means to be revealed. (Arcana Cœlestia, n. 2535.)

So qualified by the spirit, effective prayer rises in feeling commensurate with the object sought. As against evil or for good, the prayer is truly affirmative because reinforced

by the Divine response. Its affirmation is no mere swaggering self-assertion, a mere will to power; yet like Robert Louis Stevenson's inspired moment it partakes of that paradox of truth when he said: "I will be what I desire to be, or I will be changed in the trying." Effective prayer against wrong brings added realization of the enormity of evil and inspires a resistance which steeps the body in alternations of hot and cold sweat—with our Lord, who prayed, not as is commonly supposed that the cup should pass, but that His strength might not fail before the end (For straightway after the prayer an angel appeared strengthening Him) great drops of blood fell as sweat. Effective prayer on behalf of right rises to the point of ecstacy, revealing a beauty no artist can paint, a love no world can sever, a faith born to conquer.

Effective prayer has the right motive; it does not seek for self, for my child, my married partner, my country, my church as such; it seeks a life to be embodied in these, but which like a torrent carries these along the larger course through which all must travel. It does not seek to save its own from the desolations of war or the ravages of sin to avoid pain and tribulation; effective prayer flows from the revolt against sin as an effrontery to God whom it primarily loves and desires to serve directly and in human service thus inspired.

Effective prayer runs through time and may center on a specific moment, but being undivided it continues and perseveres to the accomplishment of its end and then reverses its action in grateful memory, so that as one has poetically phrased the philosophy of "remains": "finest memory is finest hope."

Effective prayer must be in some name. The law of diversity in unity compels intermediates, gives the possibility of what we call growth in a universe which is already complete in itself. Thus to pray in the Lord's name is to pray in accord with the truth and goodness which he has manifested for our example; the "Lord is nigh unto all that call upon Him, to all that call upon Him in truth." The ex-

treme demand of a literal adherence to Scripture prayers and the exclusion of all human effort, is not necessary; but we may be sure it involves less liability to failure than reliance upon words, however sound and beautiful, which may have lost force and significance because of empty repetition.

Effective prayer is the prayer of faith, a conquering faith. We have a great illustration of the failures of intellectualists to move the world, even though they pronounce the words of a revelator or the Bible itself. The conquering army of the New Age appeared to John as an army on white horses, following the man on a white horse whose name was the Word of God. We are reminded that the riders qualified the horses, for in an earlier vision John saw in contrast with a rider on a white horse, riders upon horses, red, black and grizzled. The horse, embodying the power of intellect, shows us that the intellect may be used to enforce truth and right, but it lends itself to motives against these. It has required the greatest intellectual skill man has ever attained to marshal industry, education, philosophy, art, science, and religion itself into the hosts that now openly challenge the world and which still successfully submerge their activities not only beneath the sea but beneath every department of life. The intellect, empowered by a superior force through prayer, awaits the new standard against the foe. It is of great significance, that the old-time uses for the horse have passed in this war, and he is forced to a less conspicuous place on the front.

Again, whatever we desire in prayer we must believe. Belief is based on evidence, the evidence of the senses for its plane, of reason for that plane, and the evidences of the heart for the enduring things, for out of the heart are the issues of life.

For evidences of what and how to pray in this great struggle the Word is replete, there are special promises with attending conditions, there are general promises and predictions, and there are prophecies pertaining to localized needs and to the events and conditions looking toward

and the founding of a world civilization. To these we balance thought and prayer by the signs of the times and qualify and strengthen all by the coursing of the Spirit that maketh alive.

In accord with these, we pray for a success toward true liberty,—liberty whose first rule is obedience to laws which offer the same privileges of life to all people under precisely the same conditions. Believing in laws and conditions, some of which we nationally embody, and some of which have been newly stated by the counsels of the Allied world, as founded on truth and established on right, we pray the purpose for which Washington conceived this nation to have been established "That the blessings we have, all we are, and all we hope for shall be the heritage of mankind." We pray this in humility, not as the champion, but one of the champions of right.

This is in accord with God's will and purpose, for in spreading the idea of a world family of brothers, God has used men and nations in setting up and setting down kingdoms; He has predicted wars and rumors of wars and tribulation, and warned only lest we be guilty of bringing the offense or fail in the test of enduring faith in the hour of trial. It is in accord with the promise for the kingdom for the world and the prophecy of quick, clear, decisive judgment, the very naming of which depicts a cataclysmic change.

Prayer to God in War is consistent because without it men, and nations, and churches would miss the fruits of purification, purging, humiliation, co-ordination and harmonization which come in the struggle, and men would be injured by the arbitrary intervention and gifts of grace for which they are unprepared to receive and use.

We pray not for the war to end speedily, time does not enter into the first calculations. The time will be short or long only as we are able to see the real spiritual evils behind the turmoil and are able to meet them in open judgment.

We pray in the sight of visible sin, that we as a nation

may put it off and put on righteousness that may permeate the world. We pray that our strength may not fail in the test, and that being first what we want our soldiers to be, they may be likewise quickened in spirit and empowered in action.

We pray as Jacob of old, before he met his brother whom he had helped to make what he was; we pray the not-to-be-resisted prayer, "I will not let thee go till thou bless me," knowing that before we shall be changed to a prince, prevailing with God, we too shall be "down on the hip," broken but victorious in a might and purpose not our own.

Finally, the great criterion of effective prayer "When ye pray, forgive."

Can we fight a foe that has challenged us unto the death, and whose clandestined purposes have poisoned and continue to poison life, not alone in open battle but at its secret and holy fountain head; and fighting, forgive and love?

We cannot blame any who balk at this final test, especially when their savage recoil against our common foe shall help to smooth our path and shield us from woe. And yet we look for a spirit that shall lift up a new standard, and for that we pray. Will it come? Aye, it comes: it is already discerned! Not to the rear, but to the front the new spirit is against sin, the father of selfishness, greed, cruelty and lust: The spirit has constrained us to war, but it has begun to teach us that one having a passion for the right, fights with quicker and more telling force in its defence, than he who is inwardly disarmed by the consciousness of his own lust.

We pray the supreme prayer for victory when the soul of the world's need animates all thought and action—the realization of our need for God and for each other.

Effective prayer is the life of faith, the faith which is ecstatic not alone in peaceful days but in the dark hour of the world's despair; effective prayer reaches God who in turn reaches man with inspiration, and places intellect, like Joan of Arc undestroyed upon her horse before the battered cathedral of Rheims, the undying projector of ideals

for the new day. Where there is no prayer, there is no inspiration; where there is no inspiration, there is no faith; where there is no faith, there is no vision; where there is no vision, the people perish.

Effective prayer is the unselfed prayer. There is no more wonderful, heart-gripping expression of such a prayer than these lines from "The Spires of Oxford," by W. M. Letts:

HE PRAYED

He prayed,
There where he lay,
Blood-sodden and unkept,
As never in his young carelessness he'd dreamt
That he could pray.

He prayed;
Not that the pain should cease,
Nor yet for water in the parching heat,
Nor for death's quick release,
Nor even for the tardy feet
Of stretcher-bearers bringing aid.

He prayed;
Cast helpless on the bloody sod:
"Don't trouble now, O God, for me,
But keep the boys. Go forward with them, God!
O speed the Camerons to victory."
The kilts flashed on: "Well played," he sighed, "well played."
Just as he prayed.

CLYDE W. BROOMELL.

# THE NECESSITY FOR THE LORD'S SECOND COMING.

By George Pausch.

FROM the doctrinal standpoint, no one could better or more clearly set forth the necessity for the Lord's Second Coming than Swedenborg does in the fourteenth chapter of "True Christian Religion," and the Coronis to that work. In a highly concentrated form, the whole doctrine is set forth in the continuation of the Coronis, in which the Coronis is summarized; and in order to get a statement of the whole doctrine in an authoritative way, it will not be out of place to read it at this point.

The object of this paper is not to attempt to elucidate what has been so clearly and simply stated by Swedenborg, but to attempt to illustrate the truth of the doctrine by briefly outlining the course of the world's religious life in the light of the doctrine, and to endeavor to bring out in a realistic manner that which the Coronis sets forth doctrinally.

The Lord's advent, it will be readily seen, came at the time of low ebb in the religious history of the world. The First, or Adamic Church, with its intimate relationship with the spiritual world, had long since passed away, and had been followed by the Second Church, of inferior quality; and this Church, in turn, had passed away, to be succeeded by the Jewish Church. Now the Jewish Church was only the shell of a church, fashioned out of brass as compared with the golden and silver ages which preceded it. In every respect the inferiority of this church becomes apparent; indeed, it would be hard to conceive a church of lower character which yet would preserve in any degree the worship of the Lord.

Any one who reads the Old Testament in the most

cursory way must realize the truth of this. From the beginning the highest aim of that church was the observance of prescribed conventions and formulæ governing the religious and secular life—conventions and formulæ which had come down from former ages as symbols and representatives of spiritual conditions which they typified, but which in the hands of the Israelites had crystallized into rules the observance of which constituted the supreme essence of life. The Levitical law commanded the eating of foods in a prescribed fashion and at certain seasons; promulgated sanitary laws as Divine commands; prescribed the terms of relationship between the sexes; enjoined certain ceremonies as the *sine qua non* of religious worship; rigidly ordered the duties and privileges of the priesthood;—in short, laid down rules for all the activities of the daily life, without giving reasons therefor, but invoking the Supreme Authority as their sanction, and enforcing them with threats of direst penalties. That these laws had their foundations in spiritual conditions which the earlier ages saw within and behind their letter was absolutely lost sight of, and was utterly beyond the comprehension of the Jewish nation. The spiritual side of mankind having become closed after the consummation of the Second Church, the Lord was obliged to suspend the rule of love and reason and substitute in lieu thereof a rule of arbitrary decrees which the natural mind could comprehend, although unable to grasp the spiritual meaning lying hidden within it.

Obviously such a condition could hold no hope of permanency. The thread was too slender and the attacks too fierce, to permit it to continue. In the whole world, so far as is known to us, there was preserved in only one place,—in Palestine,—the worship of Jehovah, the One God. The multitudinous religions of the earth, derivatives from the ancient representative religion, tended to degenerate inevitably into lower forms of culture, reaching in many cases the lowest animalism. The myths of the Romans and the Greeks, containing many beautiful symbolisms,

became the cloak under which their votaries finally confirmed themselves in the practice of the lowest vices. Aphrodite or Venus, for example, was originally the representative of the fruitfulness of the earth, and as such had a high and pure significance. Later, she became the patron of the worst sexual excesses.

To the Jews, in spite of their unique position as the conservators of the worship of the one Jehovah, the attractions of the self-satisfying religions surrounding them were well-nigh irresistible, and it required all the influence of the prophets to preserve any semblance of the ancient worship. Nor were they successful even in this; for several times the Temple, which stood for all that was highest and most holy in the national religon, fell into disrepair and neglect, and the Old Testament is full of lamentations for those who went astray after false gods. It must be confessed that even in the best times the Jews regarded Jehovah in but little better light than that in which their neighbors regarded their gods. Accustomed to incessant wars with their neighbors, each battling clan had its Baal or god, to whom it looked for success over the enemy. It became but a natural conclusion, therefore, that the vanquished should adopt the god of the victor, for had not this god proved himself the stronger in the test of battle?

Finally, the Roman Empire arose in its irresistible might. It was inevitable that its spirit must eventually come in conflict with that of the haughty Israelites, the little clan which, conscious of the special privileges which had been accorded it from above, attributed them to its own merit, and dreamed of the time when its god should conquer the earth and lay its treasures in their hands. It was equally inevitable that the little nation should be destroyed in the conflict, and history shows that this is precisely what happened. What in the ordinary course of events would have become of the remnant of the religion which it was chosen to preserve, is easy to imagine.

But just at this point, when all trace of true religion seemed about to be destroyed, the Divine Providence in-

terposed and took the supreme means to restore order and the true church on earth. The Divine assumed the human in the person of Jesus Christ, instituting a new age in which all might comprehend the Divine through the Human, and in the Christ, in lieu of merely prescribing rules of conduct, actually exemplified in every detail the heavenly life on earth, so that all might thenceforth by precept and by example learn from Him how to live in accord with the Divine order in every phase of life.

When the Divine thus assumed the Human, the act must be presumed, as are all acts of the Infinite, to be complete, carrying with it all the attributes of revelation, so that there remained no field to which it did not extend. If such be the case, what, then, was the necessity for a second coming, a second revelation, upon which the New Church bases its claim for recognition?

The answer is found, not in the incompleteness of the message of the Divine Human, but, as always, in the want of capacity of the human race, in its unwillingness to assimilate the message. Jesus Christ lived through the whole range of experience; but to so low a condition had the race fallen, that it was utterly unable to comprehend in more than its barest outlines, the meaning of the Lord's life, so that He was forced to veil in symbolism and parable the greatest portion of His work, leaving to a later period the disclosure of the meaning of this symbolism, when the race had so far progressed as to be in a position to comprehend with some intelligence and rationality the higher features of His ministry.

Throughout the Gospels is given instance after instance of the utter inability of His hearers to grasp His real meaning. Their minds fixed on earthly things, on self-advantage, on rites and ceremonies; their hopes centered on the ultimate arrival of a Messiah who was to sweep all things before him in a victorious conquest of the earth, how could they listen to One who from the outset absolutely ignored these things as of no moment, setting forth instead as the rule of life the then utterly unheard of doctrine of self-

abnegation, of the utter oblivion of self in the service of others, of love and service, not alone to the friend, but to the enemy? What was Cæsar's let him have; what was God's, let God have. This world subordinated to the position of a preparatory school, in which one, by learning from His pattern, would prepare for a condition of blessedness in a subsequent world, filled with ecstatic bliss, which He promised to His followers as their ultimate reward.

The answer was plain. The Jews refused Him, and put Him to death as an impostor, the more bitterly disappointed as they doubtless looked to Him in the initial stages of His ministry as the long-expected Messiah. Their conflicts with their Roman masters continued until shortly afterward they defied the mighty eagles, only to be destroyed and dispersed so utterly that thenceforth the Jews as a nation disappeared from the face of the globe.

As to the little remnant, the few who accepted the Messiah, they rested in the confident hope that He would return shortly, according to His promise. For He had told them that He would return quickly, to render to every man his reward, and this they accepted literally. Thus, even among those who became his followers, there must have been a considerable element who clung to Him as the old Jewish Messiah. As time progressed, and the Savior did not come, the first fine enthusiasm began to recede; the white heat of fervor began to cool; the promise of a Messiah coming in power gave way to the prospect of life to be pursued in this every-day world. As different peoples came to accept the new cult, they inevitably brought with them something of their old habits of thought; earthly considerations and ambitions began to appear. The Greeks, especially, with their minds trained in a long course of ethical and philosophical speculation, turned their attention towards the new religion; and whereas the Jews, never a race attracted by religious speculation, had never reduced their faith to dogmatic terms, the Greeks insisted on a definite religious program. The question of the nature of Jesus especially fascinated them. Disputes and

discussions arose, until finally it became imperative that the Church take some definite stand that should settle the matter, which threatened to disrupt and discredit its whole religious system.

Meanwhile Constantine the Great, facing the problem of a waning empire, and casting about for some means of bringing into cohesion his loosely joined peoples, fixed upon the new faith as the most powerful and most likely force to bring about the desired result. Christianity became the State religion, and armed with this prestige, spread to a most remarkable extent over the civilized world.

But at the inception of its career as the new State religion, the controversy threatened to nullify its whole strength. Constantine accordingly called a council at Nice to settle the matter; and at this council, after most acrimonious discussion, the device was hit upon of resolving the Godhead into three persons, constituting separately and yet together but one God; and to bolster up an obviously untenable position, they framed the doctrine of acceptance by faith without the support of reason as the highest ideal of the Christian.

Contrast this result with the beginning. On the one hand, the Lord's doctrine of self-sacrifice, of service, of humility, of reaching into the higher things of life, and ignoring, or rather reducing to their proper station, all things earthly; on the other, the pure spring of the Faith defiled and dispersed among the arid sands of theological controversy, mixed up with ideas of Greek philosophy, and finally seized upon to revive the fortunes of a waning empire. Is it not obvious that the Lord could not reveal Himself in His fullness to mankind when it failed to grasp and understand even the clear and simple truths He set before them? The current of the world was too strongly set in the direction of its own selfish interests, was too deeply immersed in the natural plane, to reverse its course in an instant and proceed in the other direction. It required the supreme effort of the Divine (short of compulsion, which is contrary to Its law) to set the hells in order and to open

the way by which the world might slowly and gradually deflect its course, so that, inspired by the example of the Divine Humanity, it might eventually direct itself once more towards its Source.

After Constantine came the Dark Ages. The Christian religion became a legal institution; the priests arrogated Divine power to themselves, and invoked the Divine sanction in their measures to secure control; the faith became less and less Christ's and more and more man's. Nevertheless, salient features of His teachings persisted, just as the Remains do in our own individual experiences. From time to time great figures arose who restored to the faith some features of its ancient strength, and gave it new life. Finally came a brighter time; new life seemed to be injected into the world; the Renaissance came; the Reformation; the New World; Poetry and Art, always the harbingers of a better time, burst into wonderful new creations; at last the Christ teachings began to bear fruit, in the better and higher living which came about in the world.

It is a wonderful thing to consider how this was accomplished. Here was a mere carpenter, a man of no position or education, without influence, without earthly advantage. At the age of thirty, after a most obscure life, He begins to journey among His countrymen in the obscure country of Palestine, announcing Himself as the Son of God, and telling His mission through the means of simple stories of every-day life. Even the miracles he performs are wrought upon humble people, and consist of healing their ailments and the like. From time to time He states some great truth in simple, direct fashion, and leaves it to sink down into the minds of his hearers. Eventually He loses His life, and we should know very little about its details, were it not for the records kept by His disciples, humble men like Himself. Yet through these records, set down in simple, forthright fashion by these men, has proceeded a stream of light which has illumined the world. It is a wonderful illustration of the fact that the truth need only to be stated to become immediately operative and powerful.

Under the Divine Providence, we are so constituted that we know and recognize the truth, no matter how much we may deny it, twist it, ignore it, forget it. The truth is there, and once we see it, it stays.

But the world has arrived at a new stage. This time it is learning from the bottom up; first the physical, then the natural, and from thence the spiritual. In the Divine Providence, the time was foreseen when the old order of things, with its admixture of falsity, would no longer satisfy the requirements and aspirations of men. Mankind has discovered, as it were, the natural plane in which it has lived so long, and has found that it is a region of logic and of law. Physics, chemistry, mathematics, are the finders' codifications of the law of the Lord expressed on the natural plane. How, then, can they reconcile an order of things, in which the basis is law and order, while the superstructure is utterly out of harmony with it? How reconcile a tri-personal God, for example, with the absolute unity and uniformity running through nature? Should not the spiritual life, even the Divine itself, be just as rational and logical as Nature? Such questions are the natural ones to arise in anyone's mind.

It was in response to this demand that the Second Coming was provided. When the Lord came to earth He was forced to clothe Himself in mystery. But now the ground is prepared, He must reveal Himself to meet mankind as it presses forward. There was no reincarnation, for that was not necessary. He had lived through all phases of experience, and to come again would only be repetition. The need now was to reveal the meaning of His first coming, so that men could penetrate the veil and come to understand, so far as the human being can do so, the whole scheme of creation, not only as to the natural, but likewise as to the spiritual. Had mankind been ready, this doubtless would have occurred at the first coming; but under the circumstances, a second dispensation became necessary.

The Second Coming seems in every way to fit in with the Divine methods. The means are altogether character-

istic. The truth is unfolded plainly and baldly, without argument whether it be so or not. No organized propaganda is provided, no wealth of earthly circumstance. The truth is stated, and then apparently left to chance. The need of the age is to have the truth stated in an exact, precise way, much as a mathematical theorem is presented. For this purpose a trained observer is utilized, a sort of sublimated reporter, accustomed to record his observations accurately and to pursue them to a logical conclusion; a man thoroughly versed in, and therefore at home with, the most advanced position of his time in the plane of natural science, upon which he foresaw that the new order of things would be built.

It is a further mark of the Divine character of the new mission that it was and still is well in advance of the times. It is certainly true that the world as a whole is not prepared for the full splendor of the new revelation. And it will be a long time, in all probability, before that happy day arrives. But the advance guard, so to speak, had reached that stage when the New Dispensation was given. The Divine Providence always is prepared in advance for our highest needs. Already the world has felt the beneficial effects of the New Age, although it may not recognize it. Foremost thinkers have accepted the Doctrines, if not as a whole, then in part; have incorporated these things into their own writings. Precept and example among their humbler followers have had their effect. So the Divine Providence is always prepared to supply the needs of mankind as they arise.

The New Dispensation was the fulfilment of the Old. It was the revealment of the Divine and of His law. There is no further dispensation. The whole system of truth and law has been revealed to man in an ordered series. No longer can there be any mysteries, any unfulfilled hopes, any aspirations after the unknown. The truth is there for him who wants to know. It is the frame which has been provided upon which the human race can build itself anew. This now remains, that the race mould its life upon this frame. This is the great drama of the future. We must

so order our lives that we fit ourselves into the structure, and it is the high privilege of the New-Churchman so to order his life, to study this frame, to watch for every sign of new life, to interpret the movements of the day in the light of its meaning, and to do his part, however small, in promoting its cause on earth.

GEORGE PAUSCH.

# THE NEW CHURCH AND DEMOCRACY.

By E. H. Schneider.

THESE are the times when we generalize, because the most external or general power, the military power, rules. We regard each nation or group of nations as a whole. The sons of the poor and the rich, the good and the bad, regardless of race or creed are standing shoulder to shoulder fighting against a common foe. Our personal opinions are set aside and we unite under one general opinion that as nearly as possible expresses the whole. "The world must be made safe for democracy," is the slogan under which every true American has rallied. While the New Church takes no active part in the arrangement of civil affairs, it, nevertheless, has a vital interest in their arrangement, because "general, or common things, precede, into which particulars are insinuated" (Apocalypse Explained, n. 904), and "no idea can be had of spiritual life except from what is in civil life" (Arcana Cœlestia, n. 4366). The New Church is primarily interested in a state of liberty according to reason, which is attained essentially by the internal overcoming the external by combats; wars represent these states of combat on the most external plane of life. Sometimes the external seems too powerful to be overcome, but with perseverance, long-suffering, and truths from the Word to strengthen the internal, the external yields. The church does not say that we shall or shall not go to war, but it does teach in substance, as the Lord also taught, that we should submit our civil life to our civil government. It does teach us through the knowledge of degrees and correspondence to distinguish higher things from lower things. If we love the order of higher things bearing rule over lower things, we will defend this order with our spiritual, moral and civil life.

The Bride, the Lamb's wife, seeks an abode and resting place on earth; she cannot live in the poisonous atmosphere of autocracy; that is a proved fact; she is very uncomfortable in the air of aristocracy. She can rear her offspring of spiritual good and truth only in the sphere of mutual love and respect. After a thunderstorm the lungs breathe a purer air. After fermentation the wine is clear and the dregs are at the bottom. Before the Civil War slavery was defended in the legislative halls and from the pulpit, but slavery like dregs has fallen to the bottom, and no sane person dare stand before the people today and defend this fallacy and evil. Already the mind is breathing clearer thoughts. Monarchy, like dregs, is falling to the bottom, and we may rest assured that after this war no sane person will dare stand up before the people and defend monarchy. After this fermentation in which the thought learns to distinguish clearly the evil of monarchy, comes temptation in which the affections are purified from substances which adhere to this fallacy. Then is when the New Church will reveal its real strength. On the plane or the conscience of spiritual good and truth the New Church stands pre-eminent and alone. It applies itself to the motives and affections by means of the understanding. From the knowledge of discrete degrees we learn wherein the power and strength of the New Church lie, which makes it appear more sinful to judge our strength according to numbers than it was for David to number the people.

Since "general, or common things, precede, into which particulars are insinuated," we may conclude that the world is being cleansed and prepared for the true Christian spirit, so that we may all become "kings and priests unto God." The rebirth of the world is taking place. The fallacies that have overshadowed the idea of one God, and have placed material things above spiritual things are being removed. It was not God's but the people's will that kings should rule (I Sam. viii). Men have learned their sorrow lesson. They now see the fallacy of kingship and its evil consequences. There is almost a universal cry against the

continuation of monarchical power. Shall not this cry be heard and answered by the Lord? Shall He not again, only gladly, yield to the will of the people as He did to the children of Israel when they asked for a king? Especially, since "The people worshipped one God, until the establishment of monarchical power, when worldly and at length corporeal affections began to close up the superior parts of the understanding" (True Christian Religion, n. 9). A nation like an individual must take up its cross and combat the influx and domination of evil, the people yielding the means to the judgment of their chosen representatives. The love of dominion personified in kings and emperors must be overcome, that the Lamb may reign.

Democracy is not something conferred upon the people as a special favor. It is something they have worked up to. It is essential to their further growth and development. Several centuries have passed since the Word was given to the people to read. They read. The Word opened superior regions of the mind. The people began to think and judge for themselves. They began to feel their own responsibility in making themselves suitable vessels for the Lord's redeeming and saving powers. This spiritual effort and responsibility necessarily finds its corresponding effort and responsibility in civil affairs. Democracy puts the function of government upon the people, which necessitates a mind active for self-preservation. For with greater liberty comes greater responsibility. The individual is obligated to maintain a certain unity of effort with relation to the whole by attending to the work assigned him, and this not by autocratic dictation, but by the light of reason from the love of service. For a man is not truly rational until he considers the common good above or at least equal to his personal good. He cannot love God and hate the neighbor. He cannot love the neighbor and hate the country of his adoption. Not the wrong but the right are we to love in our larger neighbor, our country, and labor to make the right dominate. This we do, first, by learning and doing right ourselves from the Word; second,

by supporting such social organizations as work for the moral uplift of society; third, by voting for and supporting such men and measures as in our individual opinion work for the common good.

A government of, by, and for the people must necessarily mean a government of, by, and for principles, for the people are not capable of self-government unless they learn and apply certain principles to life, such as are incorporated in the Constitution of the United States. When equality and the liberty of others in the pursuit of happiness are wholly disregarded, a democratic government of, by, and for the people must crumble and disintegrate. This it would do if it did not receive its life and potency from the Church, and this in proportion to the Church's ability to inscribe upon the hearts of the people love toward God and the neighbor.

Democracy is the effect and reward of regeneration; autocracy of degeneration,—from wandering tribes with patriarchal leaders, to kingdoms, then to empires from which they strive for world dominion, after which zest and interest in life are lost and decline follows rapidly. This is also true of the church as its control passes from priest to bishop and then to pope. The love of self and the world are the harlots of unregenerate natures. They enter churches and democracies, or turn against them seeking to ingratiate themselves with those whose affections are correspondently conjoined to the things of the world and self. Greece was a democracy until worldliness and selfishness brought it under the shadow of autocracy. The Romans had a democracy for about five hundred years. But their affections were so immersed in the love of the world and of self that they yielded without a struggle to Cæsarism, which in time became a synonym for tyranny in its worst form. France was a republic until she became blinded by the military achievements of Napoleon and sought to rule the world. Mere physical power cannot stand before moral and intellectual force. "The world must be made safe for democracy" will do more to win this war than powder. A

single phrase sometimes changes the whole course of human action. Without a doubt the rise and fall of nations can be traced directly to their principles of life rather than to the success or failure of any material mode of defense or aggression. Those principles that point upward become a powerful bulwark to a nation until some other nation adopts superior principles. Then, no matter how thick and high the walls or how powerful its navy and army, it must yield its place of dominance to the nation governed by superior principles, for those who trust in mere physical strength and numbers judge from appearances and are trusting in a fallacy as surely as did the Philistines who believed in the strength of Goliath.

Degeneration is the only thing which has destroyed any nation. It is not a truth that churches and nations are born, pass through a state of temporal glory, and pass into oblivion. It is true that in the past this has been so because nations destroyed themselves by turning from God and His commands. The Lord said to the Israelites:

> If ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor, if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, *for ever and ever* (Jer. vii, 5, 6, 7).

The New Church is to live for ever. The nation that can rightly call itself a true Christian nation will be a regenerating nation, and, receiving its life from an everlasting church, will be an everlasting nation. What nation that will be we do not know, for the angels expressed slender hopes of the men of the Christian Church, but much of some nation far distant from the Christian world (Last Judgment, n. 74). However, the Allies are doing their part toward that end, though it be only the work of a laborer plowing the field, with no knowledge of the particular, but only of the most general, good it is to serve.

The Lord has successively withdrawn the church from

the natural to the civil, to the moral, and now with the New Church to the highest plane, the spiritual plane of life. The New Church gives man individual and spiritual freedom, the power to think and will in freedom, from which he receives the power to speak and act in freedom. Political freedom derives its origin from spiritual freedom (True Christian Religion, n. 482). We may conclude from this that whatever political freedom the world attains and holds corresponds to the spiritual freedom which the truths of the New Church have given. The strength and power of the New Church are evident, for it is the light of the New Church that is dissipating the fallacy of autocracy.

We honor the young men who love and defend their country from a personal feeling, but their feeling becomes a righteous determination when they understand clearly the position in life of their country in comparison with that of the enemy country. When the disastrous results of inferior things dominating superior things are clearly distinguished, evident in autocracy's contempt for democracy, they will be made to feel that they are not fighting men but evil principles, with no feeling of hate against the men who are blindly defending an evil cause, many of whom will also turn when they realize their position.

The light of the New Church is destroying the glories of the kings and prophets of the Israelites; their glories are fallacies. When we read the Word with lifted eyes we see "no man, save Jesus only." We are getting out of the habit of picturing the lion sitting on the throne, for the power of might is an appearance that readily becomes a fallacy and an evil. There are more sheep on the earth today than there ever were, while the lion is disappearing from the face of the earth. The throne of the Lamb is not an anomaly as it appears to be, for love and wisdom, gentleness and kindness, and innocence are displacing the arbitrary power of might. The throne of the Lamb is not of the David or Solomon type, but is the essential principles of life, lived, and preached by the Lord to a crushed and impoverished humanity, from which man is being judged.

Monarchy, like the lion, is disappearing from the face of the earth. When Innocence is enthroned in the hearts of the people they will have liberty according to reason. Their natures will not permit them to transgress the commandments, or in any wise injure anything. "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii, 4).

E. H. SCHNEIDER.

# INDUSTRIAL PEACE.

By William Warren Towle.

"AFTER the war the deluge" is the expression frequently heard at the present time upon the streets and in the market place.

It is taken for granted on all sides that upon the termination of the war in favor of the Allies, the common people of the nations engaged are to enjoy many more privileges, are to take a greater part in the functions of Government, and will become more important factors in the management of public affairs than ever before; and that these changes are to come about because the avowed purpose for which war is being waged is that autocracy, military despotism, and oppression shall give way to democracy and individual freedom.

Mr. Broughan Villiers, in a recent issue of the London *Merry and Bright,* says: "To almost every one the war has brought an evolution in the practice of life; it would be strange if it did not bring a revolution in ideas."

It must, however, be admitted that the establishment of democracy and this new freedom will be accompanied by attempts on the part of all labor, socialistic, and kindred organizations to obtain all the objects good or bad for which they severally stand.

As compared with the history of the world, these great social and industrial bodies which are now of so much concern in the conduct of human affairs, are of comparatively recent origin. Almost from the beginning of the world down to recent centuries all manual labor was of two classes —either forced labor, as that of prisoners of war, or slave labor. This was true of the most ancient nations, also of the Romans and the Greeks. Aristotle held slavery to be

"necessary and natural, and under just conditions to be beneficial to both parties in the relation." In one form or another it continued in nearly all lands well into, and in some countries nearly through, the nineteenth century.

With the advent of the machine with its manifold uses came the division of labor, which has now so extended and multiplied that the trades, callings, and occupations of men and women are of infinite diversity. With the congregation of workmen engaged in these vocations in the larger communities, there came into existence industrial and social organizations having for their object the amelioration of the lot of the laboring classes, and while trade unions had existed for some time prior to 1830, the first labor organization of any size was not formed until that year, taking place in England.

It was shortly after this date that systems of socialism, based on the frankest and most outspoken revolutionary doctrines, whose economic bases involved fundamental changes in the relation of labor to land and capital, came into existence.

Early in its history socialism became divided into two classes—first, that of Michael Bakounin the father of revolutionary, anarchistic communism, which was founded upon the social doctrines of the abolition of government of man by man, and the constitution of society without government. In a word, the originators of this form of socialism declared against all legislation, all authority, and all influence, privileged, official and legal, even when it proceeded from universal suffrage, being convinced that it must always turn to the profit of dominating and exploiting classes against the interests of the immense majority enslaved. Lenine and Trotzky seem to have represented this type of socialism, especially prior to their getting control of the Russian government.

Second, the socialism of which Karl Marx was the founder, and which is now spreading all over the civilized world. This was termed democratic socialism, and, instead of seeking to destroy the state, believed in capturing it by

legitimate means, being, however, wholly opposed to the present forms of government.

Besides these two systems a mild form of socialism founded by François Marie Charles Fourier flourished for a while. Among its teachings was the doctrine that man is capable of becoming perfect. The followers of Fourier divided themselves into groups or phalanxes of about 2,000 each, each living as far as practicable in a single common building. In 1842 more than thirty of these groups were distributed in different parts of the United States, the most noted of which was the Brook Farm Association, established in West Roxbury, Massachusetts. It was organized by George Ripley, and among those who joined him in the work were Hawthorne, Amos Bronson Alcott, George William Curtis, W. B. Channing, Charles A. Dana, later editor of the New York *Sun,* and Margaret Fuller. One of its principal objects was to substitute a system of brotherly co-operation for one of selfish competition. All shared the same food at the table, and had an opportunity of observing the truth of the teaching of Fourierism that "scarcely any kind of labor is naturally and necessarily disagreeable." However, financial disaster overtook most of these associations and scarcely any of them held out for more than five years.

Mr. John Jay Chapman, in a spirited article in a recent number of the *Outlook* upon "Pacificism, Socialism, and the Fire of Life," says of the socialists:

> These people, who are, on the whole, mild-mannered and estimable philanthropists, have unfortunately adopted certain phrases and formulas which they lay down as fundamental, permanent truths; whereas the phrases are really only makeshifts and shies at the truth — convenient guesses. Let us see what some of the Socialist formulas are: The living wage, old-age pensions, care by the state of the individual, the monopoly of life's necessities by the state, state railways, state food, state theaters, etc. — a benevolent and intelligent paternalism. Now all of these things exist today in Germany in the highest degree that they have ever attained on earth; and yet Germany has suppressed the spirit of man and erected a tyranny which shocks even the Socialists them-

selves. What is it that Germany has taken from man in the very act of perfecting a Socialistic state? Ah, that is the question which Socialism cannot answer, for all its phrases. Germany has destroyed the invisible, inestimable spirit of liberty in the individual, which cannot be defined, and which does not depend on any one thing, but on a host of conditions, on history, on tradition, on character. The Socialist reasons from a phrase to a phrase.

About 1845 some of the most important of the labor organizations were formed in the United States. That this movement was tinctured with socialism is shown from the fact that George Ripley and Charles A. Dana took a prominent part in the formation of the New England Working Men's Association, while its first meeting was called by Robert Owen and Albert Brisbane, the former the father of modern communism, and the latter the father of American socialism.

While it is true that in democracy the citizen contributes to the government and shares in it, yet to do so in a proper and orderly manner he must be consciously familiar with the traditions of his country and instilled with the spirit of its institutions; he must be imbued with all the hopes and aspirations of the people for the opportunity of becoming more prominent in the conduct of human affairs.

It must always be remembered however that the successful carrying on of every business undertaking and the proper management of industrial enterprises require a mind trained for the purpose, just as much as the work of the artisan requires a trained hand. An illustration of the unfortunate results of ignorant, but undoubtedly well intentioned effort, to aid the public welfare, is shown in the establishment some forty or more years ago of a fraternal life insurance system by which it was expected to furnish life insurance to the people at a low cost; but, through a lack of knowledge of those having charge of these matters, the original rates of assessments were placed at too low a figure, with the inevitable result that in after years these rates had to be drastically increased, and as it was necessary to apportion them among the members at their attained ages, great

hardship was brought about in innumerable instances, and many of the members of advanced age lost their insurance altogether, and at a time when it was impossible for them to get further protection. Happily these matters are now subject to salutary state supervision.

Great manufacturing industries throughout the country are now so affected both as to employer and employee by the advantages or disadvantages of local state legislation that national labor laws are of supreme importance, because under these, industrial employment throughout the entire country is placed on a uniform basis, which goes far toward ensuring justice and contentment to all. It is a great pity that the national bill of two years ago prohibiting child employment failed to become law.

In an article some time ago Winston Churchill says:

> The average man looks upon philosophy with a bland contempt, considering it as suited to one of ease and inactivity, but this idea frequently receives a severe shock. The French Revolution was the result of an awakening consciousness of the philosophy of the eternal natural rights with which every man ought to be invested.

The industrial problem hangs in threatening clouds above the horizon. The war may for a time stay its onward rush but the solution must sooner or later be met along with the idea that this world war is primarily for bringing about a democracy.

The London *Spectator* in a recent issue observes:

> If we could place the relations between employer and workman on a better footing, and dispel the miasma of suspicion in either camp, we could afford to smile at the absurdity of the Socialist doctrinaires. There is some reason to believe that the real working man is tired of these self-appointed guides.

The American people from the first cherished and maintained the spirit of personal initiative and individual freedom, but this spirit, because of the changes from modest agricultural pursuits to vast industrial undertakings, seemed for a time to become dormant. When the present war began, democracy was in a chaotic state. The mistaken

idea prevailed that the pursuit of happiness lay in the pursuit of wealth. The socialist maintained that the rise of modern industry, with the construction of the machine, had changed the basis of our civilization; that democracy was largely swept away; that those who rose from the ranks of the employee went into the hostile camp of the employer, and that the authority of these newly made masters over their former co-laborers, was exercised with exaggerated severity. Thus the advice "to beware of the man who rises to power from one suspender" would seem to apply.

The workingmen are beginning to recognize the position they ought to take during the war. A while ago six of their representatives, at a meeting in Washington with six representatives of capital, entered into an agreement that there shall be no strikes during the war, and joined in a recommendation that all industrial disputes be settled by a government mediation board. As to the American workingmen's idea of peace negotiations with the enemy, Mr. Gompers, President of the American Federation of Labor, says:

> You can't talk peace with us now. Either you smash your autocracy, or, by the gods, we will smash it for you. Before you talk terms get back from France; get back from Belgium, into Germany, and we will talk peace.

Mr. Arthur Henderson, who represents the labor radicals of England, thinks that the workingmen of Germany can be so reached as to make possible a real people's peace.

It need hardly be said that a strict observance of law on the part of the employer and employee is at all times necessary, and that any violation on the part of one or the other should be met with proper remedies. While legal protection of individual right is at best but of a negative kind, an understanding that the law must be obeyed is the first essential of human order and safety. Such force as is necessary ought at once to be employed to prevent any injury to person or property. In every industrial disturbance an ounce of prevention is worth a pound of cure. Let indi-

viduals of all classes be made to recognize that in every sense this is a government of laws and not of men.

Under the American educational system the industrial armies of the future will be recruited from the ranks of intelligence, so that the element of dense ignorance, at least, will be eliminated from labor troubles. If there could be added a clear understanding and recognition of the right of all to equal opportunity under the law, it seems as if such a spirit of fairness ought to prevail, as would avail much in preventing strikes and disorder and in bringing about equitable adjustments of questions constantly arising in the industrial world.

The church must be prepared to meet the new conditions. The *Western Christian Advocate,* of Cincinnati, in a recent issue says:

> Men of the world are now saying with decided conviction that upon the church depends the outcome of this war; that its influence at home in maintaining the morale of the people and leading them to the support of the great benevolent and religious organizations that work for the health and happiness of the soldiers in the field is absolutely indispensable.

The people of the New Church are heartily performing all these uses, and while its doctrines are of Divine origin and will therefore forever remain, I believe it will adapt itself to the needs of the New Age, in order that its teachings may have the greater opportunity of reaching the souls of men.

Thus the true spirit of democracy will be so developed that gradually material individualism will be transformed into spiritual individualism, causing each man to more fully regard the rights of his fellow men. Then there will be no realization of the compelling power of the law, but rather a spirit of rivalry will arise among men for doing works for the good of society and humanity.

The efforts of men generally are inspired and put into action with the hope of reward for their labors, and when the natural becomes associated with the spiritual, men soon learn that the rewards of the spiritual, or for work done for

others, are those which bring true and lasting satisfaction.

The great common work of the war, the common privations, the common sacrifices are bringing the people of all classes nearer together. One-half of the world is learning how the other lives and each is learning how better to live. The barriers which have separated the rich and poor, the socially exclusive, and those of other classes less socially exclusive, are being brushed away in the great common cause. A deeper realization of what the country's flag stands for is testified to as never before by the multitude of uncovered heads in its presence. The people are living more economically; they are more serious; they are giving thought to those matters of life which make it really worth living. We read in the writings of the Church that "The Lord leads man to regard wealth not for the sake of himself but for the sake of use; that it belongs to uses and thence to himself, and not to himself and thence to uses" (Divine Providence, n. 183).

A layman has said that religion after the war seems likely to become:

> A thing of practice, not of faith or doctrine. That it will have more of humanity and be bent on serving by works; that along with this change will come a disappearance of the old order, there will be fewer costly churches and expensive choirs, and more humbleness of spirit, for the war is helping men to find their souls.

The men of this country are being awakened to what this great raging conflict means to themselves and their families. The soldiers at the front are bravely and nobly doing their part, making the supreme sacrifice, fighting against odds. Is it any wonder that the consciences of the people are awakened to the situation with all its seriousness? May we have an abiding faith, born of reverence and the consciousness of duty to the public weal, which will manifest itself in works that shall endure after the doors of the temple of war are closed! And may the lessons of charity and brotherly love, learned in the common experience of hardships and sacrifice, fill with an enduring, uplifting power all the industrial institutions of the land!

WILLIAM WARREN TOWLE.

# SCIENTIFICS (II.)

By William McGeorge, Jr.

IT has long been a stern necessity with me,—for reasons that should be plainly manifest from what is herein written, and from what has been said in the preliminary article on this subject that appeared in the April number of the Review, and in the longer article entitled "Do We Understand Swedenborg?" that appeared in the January and April numbers of 1917, all of which are referred to and should be considered in connection with this present article,—that before I could accept as true any part of the revelation made to us by the "Servant of the Lord," I must needs see it in his own words, written as he wrote them, and not as in the reprints of those editors of his Latin works who have inadvisedly taken the liberty of erasing his distinctive marks of *Voces,* which as will be seen, he tells us are not mere words, but spiritual ideas. That no one should accept as true what we read in the present translations, I hope will be made so manifest, that the constituted authorities having in charge the publication of the Writings, shall take vigorous and intelligent steps to correct the more glaring errors, and shall at least make a beginning by restoring Swedenborg's capitals to the text. This hope, however, I know can have no fruition, until what we call the Church (which is by no means what our illumined author so designates) shall be so thoroughly aroused to the importance of this work that only those shall be intrusted with this important duty who have an intelligent conception of the magnitude and vital importance of the use that they are called upon to discharge, and especially those who love the truth for its own sake, and are not so confirmed in their own preconceived and *ideis propriis* that their minds are not open to the perception of new truths.

The translations that we have should be accepted by no one, especially when anything is stated contrary to the apperception of any one who is looking to the Lord for guidance, and most certainly when that statement is contrary to the Word or Divine Truth; because all the translators have overlooked or ignored the warning so frequently given in the Writings, that words that are capitalized do not have and *must* not be understood to have the signification of the same word not so marked, and having persisted in giving to those marked words their ordinary signification, they have produced statements so contradictory in themselves, and apparently so contradictory to what the translators seem to have realized was taught elsewhere, that probably with the most reverent but none the less most mistaken purpose, they have made interpolations in and omissions from the text, or they have included some passages in parentheses not found in the original, as if in apology for them. Despite all these well-intended efforts, the translators have, as said, only succeeded in producing statements utterly contradictory to others, and for one hundred and fifty years, these contradictions have been most irreverently and unjustly imputed by critics to the faithful and devoted "Servant of the Lord," rather than to their own hasty and superficial examinations and conclusions. There are *no* contradictions in what Swedenborg has written, when his copious *Voces* have been properly understood. Moreover, he has put it in our power to so understand them.

*A Remarkable Condemnation of the Translations.*— Long before I had discovered the cause of these apparent contradictions, I had begun to notice them and was greatly distressed and perplexed; and while in that frame of mind, I was startled to see that Tho. Murray Gorman, M. A., of E. Coll. Hert. Oxon., the disciple and protégé of our great Clissold, in his "Address to the Reader" prefatory to his edition of Swedenborg's too little known and too little read work on "The Worship and Love of God," had written: "To acquire an accurate notion of even the primary princi-

ples of Swedenborg's teachings—not to mention particulars and details—is no easy task. Nor is there any short and simple method of study, to attain even this end, that could be recommended with confidence. Swedenborg must be taken as a whole, his genuine works studied as a whole, and in detail, if he is to be understood. It is said his *genuine* works, for he has long been the victim of voluminous and wicked forgeries, hitherto unexposed."

As a lawyer, I would not designate these productions as "forgeries," because that word implies an evil intention, which I am sure was lacking. If they were "forgeries," they would amount to profanations. I do not hesitate to say, however, that much that we read in our books, and which is erroneously believed to have been written by Swedenborg, is absolute and unmitigated N O N S E N S E ; and on that issue, as well as the statement that there are no *real* contradictions in Swedenborg, I am prepared to meet all comers.

If I should be asked how I can reconcile such a statement with the fact that such men as Thomas Worcester, Joseph Pettee, Chauncey Giles, and John Worcester in this country, John Clowes, Thomas Hartley, Augustus Clissold, William Bruce, and Jonathan Bayley in Great Britain, and many others now living in both countries, and for that reason only not mentioned, some of whom have had much to do with our translations, apparently accepted them without much if any question, and yet led such pure and blameless lives, developed so much real wisdom, evinced so great a love for the doctrines as they understood them, and were so powerful and successful in teaching and inspiring others and leading them to good lives, I would say that it was not till very recently, indeed not until making the last careful examination of what we are taught, in order to prepare this article, that I began to see, dimly at first but more fully as I considered and cogitated the passages *rite collatae* treating of the *Sensum Internum Verbi* (not "the internal sense of the Word"), what we are taught about that heavenly sense, that wonderful perception of

Divine Truth accruing only to the regenerate, which I have never seen any allusions to in anything I have read in the literature of the Church, and yet which fully explains this seeming paradox and many other important things. Let it suffice at this point to say that it is not necessary to have in what Swedenborg calls the *Memoria* all truth; but it is absolutely necessary to be regenerate and have real good in the heart, in order that we can receive from the Lord this *Sensum Internum.*

I have spoken of the necessity which exists in my case, in the hope that others will realize that this is a real necessity. If it is, then it is a law of the Divine Providence (see P.* 249), and as such it must be obeyed. We must all go to the actual statements made by our revelator, and read them in his own words; and those of us who have forgotten much of our instruction in Latin must revive that knowledge as I had to do, and those of us who have not had the opportunity to learn Latin, have a right to demand and insist that what has been written for all of us in that language, shall be correctly translated into the vernacular without addition or omission. Probably the greatest mistake that has been made in this matter of translation is the effort to make it in rhetorical English. If what we are taught in the revelation itself had been considered, we would at least have learned that rhetoric must yield to *sense.* But it is not sufficient to read the scientifics *in* which the truth is contained, consecutively, just as they are recorded, but we must read and ponder *all* the references to other passages which are so frequently made in the text; and this would probably have been more generally done, if it had been noted *that the internal sense results from many passages rite collatae* (see A. 7233). That word *collatae* means much more than merely collated or brought together; but the "Concordance" must be consulted as to this and all verbs and participles. It is perhaps sufficient to say at this point

* In this article the reference letters indicate Swedenborg's works as follows: A, "Arcana Cœlestia"; D, "Spiritual Diary"; E, "Apocalypse Explained"; N, "New Jerusalem and Its Heavenly Doctrine"; P, "Divine Providence."

that "internal sense" here cannot mean what is generally understood by that expression.

*Four Reasons for This Article in Its Present Form.*—While, therefore, it has always seemed to me to be necessary and proper to cite authority for every statement made, another and greater necessity prevents in this case. While we are taught, and should never forget, that the ideas of time and space must vanish in the consideration of spiritual matters, yet as long as we are denizens of this natural world, they cannot be disregarded. Inasmuch as to present all the authority on the subject of scientifics,—what and how they teach and why, how they are to be regarded, and how they are to be tested so that we can guard ourselves against not only the apparent fallacies in them but the *real* fallacies, if we permit ourselves to believe that they contain only the corporeal and worldly things that appear on the surface, and ignore or deny that they contain what is spiritual and celestial (see A. 233),—and to do all this adequately, would require the citation of all the Writings *in extenso,* and furthermore, as to every important statement a citation of all the collated passages, it is evident, that the question of "space" effectually precludes the publication of such an article in the REVIEW, and the question of "time" would absolutely prevent its being read. Because of these insurmountable difficulties, it is hoped that no inference will be drawn that authority is lacking for *all* the statements herein made.* Indeed, authority will be cited in those cases where what is stated is most contrary to the opinions generally held. I have therefore determined to submit this article, which is really very concise, considering all the ground attempted to be covered, for the following four reasons:

First,—The subject is of paramount importance, and from what has been adduced in the April number, has not

* The author of this article has compiled an abundant list of references in support of his statements; and he will be pleased to supply it to any reader on request.

been as sufficiently and carefully considered as its importance demands;

Second,—Such an article *can* be published;

Third,—It *may* be read;

Fourth,—It will doubtless excite question, and perhaps opposition.

If this questioning and opposition induce serious thought and careful study of the whole subject in the light of the truth that has been revealed to us, even if at first that thought is directed and that study made for the sole purpose of disproving what is here written, neither the reader nor the writer will have any occasion for regret, for the latter is only seeking to induce that thought and study, and knows that the former will derive great benefit, for there are many promises made to those who *inquirunt* and *cogitant,* i.e., who diligently seek for the truth and spiritually think about it. These *may* understand it; and it is not the knowledge of truth, but the understanding of it that is so important. It is only by such understanding that the blessed state signified by the Church in a good sense is formed. Indeed, we are told that Divine Truth can only be with those who search for it, and it is especially said that this process of searching enables us to distinguish between real and apparent truth, and further—something very contrary to the general understanding—that the internal sense is only found by those seeking for it (A. 5585).

*Why Wrong Ideas about Scientifics, and as to Where They Are to be Found, so Generally Obtain.*—In the preliminary article in the April number, it was the purpose mainly to prove that there could not be found what Swedenborg calls *Scientifica* elsewhere than in the Writings. Perhaps it should have been said that what has doubtless led to the general misconception on that point is the idea, and perhaps belief, that, when we read so much about "*mere* scientifics," "*false* scientifics," "*gross* and *inordinate* scientifics," scientifics in which the spiritual is now said "to be caught," and again "to be entangled," scientifics

which are the means of making us wise or by which we can be made insane, scientifics which are worldly, sensual and corporeal, and hundreds of other disparaging things which are said about them, such things would not be found in and be a constituent part of a Divine revelation of truth, and must therefore be sought elsewhere. But a moment's reflection should cause us to remember that just such scientifics can be found in great numbers in the Sacred Scriptures; and when we have considered the matter further, when we have taken into our minds just why the Writings have taken the form in which they appear, then we should realize that of necessity and in accordance with the Divine law of instruction, which precludes the giving of instruction openly and nakedly, and also because of that necessity which prevents the natural man from forming any idea about spiritual matters until he has first received a purely corporeal, sensual and natural idea, the revelation made to us *must* be composed of such scientifics. When we had progressed so far, we perhaps might recall that our revelator has told us that much that he had written was in words so rude and gross that it could be supposed that nothing which was interior could be understood from them, or the mere sense of them. But after further telling us that these words or "terms" were only vessels in which purer, better, and more interior things could be infused, and that they were as it were "a literal sense," and that if other terms had been used nothing of good could have been infused because they would not have been understood, the warning is added, that if we *willed* to remain in the sense of the letter, we would form our *Scientiam* from such vessels, now said to be "filthy," and that those who derived their doctrine therefrom would be greatly deceived (see D. 2185). In view of this warning (and of that in A. 233 cited in the preliminary article in the April number), while we may fully acknowledge the necessity of stating the truth in this way, are we loyal to the Lord and His Servant, and to the sacred cause of truth itself, if we insist only upon this literal or natural sense, and believe that these

scientifics contain only these "filthy" sensual and corporeal things, and refuse to believe that they contain spiritual and celestial things? In any event, let us not forget that we have been solemnly warned that if we so believe, we shall *do* those evil things.

*What is Meant by the Term "Scientifics."*—Proceeding now to state affirmatively what scientifics are, it can be said very briefly and comprehensively, that scientifics are the statements of truth we read in the Writings; and the knowledge we derive from them in their natural form, before we have cogitated upon them, and before they have been *rite collatae,* from which process an *Internus Sensus* results, is called *scientia,* which is natural knowledge, or knowledge adapted to the state and comprehension of the natural, or external man. This *scientia* is sometimes denominated *intelligentia propria,* or the intelligence resulting from the natural man's *proprium.* We are further told that so far as real innocence, wisdom, and intelligence perish, from their ruins this *scientia* results (or "becomes," or "is made," *fiat*). There are very many other passages, similarly as with "scientifics," which, to say the least, speak very doubtfully of *scientia,* and would almost seem to imply that no good could result from it. But a very little examination of these many passages shows that this is only said when *scientia* is regarded as the end, and not as the means to an end; when reliance is placed solely on that for the acquiring of spiritual knowledge, and when, consequently, man has closed his mind against the influx of the spiritual light of truth. There are many passages equally strong, not only showing that *scientia* properly applied and used does lead to spiritual knowledge, but that without that natural knowledge as a foundation, spiritual knowledge cannot be acquired; just as no spiritual idea on any subject can possibly be formed before a purely corporeal idea such as is contained or expressed in scientifics shall have preceded it. Thus, as no possible idea could be formed about that profoundly spiritual concept, conjugial love, which we are told only obtains in the third and inmost heaven, unless the

purely corporeal idea of conjugal love had first been lodged in the natural mind, so there could be no *Intelligentia* or *Sapientia* without *Scientia;* and indeed, when it is correspondent or obedient to those spiritual and celestial states, we are told that it is *both* in the natural man, and that properly used and regarded as a means and not as an end, it serves to form a plane in that man for the reception of both from the Lord by influx.

We are further instructed about scientifics that they are neither truths nor falsities of themselves, but that they can become either internally in man, according to his reception of them, and especially according to his state of life. We are further told that they are *communia* or general truths, and what we have to do is to insert in them the particulars and singulars of the truth. But that word *communia* means much more than general. The idea of communion is involved, and so we further learn that there is in them a communion of natural, spiritual, and celestial truths. What we are most frequently and urgently told about scientifics is, that of themselves, and in their purely natural statements, they are not truths, but that the truth is *contained in* them, and must be *exhausted,* i.e., must be completely drawn forth, *from* them. If that one single idea had been taken into our minds and acted upon, we should not have held forth to the world that the spiritual truth that was revealed by the Lord was to be found in the natural words or statements found in the second part of "Conjugial Love." But in this connection let me adduce a statement about them which I am afraid has been overlooked. I know from correspondence and conversation with our very best teachers and scholars, that the opinion is almost generally held that loyalty to the truth compels us to believe that what we read is the truth itself, or is the truth stated in natural terms. One of the most devoted scholars and writers in England expressed regret that, if there were spiritual truth concealed in some of those repulsive scientifics referred to, Swedenborg had not indicated that fact very plainly,—compelling me to tell him that in so

saying he intimated that he was wiser or more considerate than Swedenborg and his Divine Master, and also to remind him that the Lord through Swedenborg had told us that if what was written, including the offensive terms, had been written otherwise, *nothing of good could possibly have been infused.* With this, however, and to protect him, the thoughtful reader had been told that if words were begun with capital letters, they did not and *must* not be understood as meaning the same as those words without capitals; and in connection with this, and doubtless because of this, it had been impressed upon us over and over again, that unless we understood the "subjects," viz: these marked words, we could not possibly understand what was predicated of them,—a fact most painfully manifest in the work of those translators who have ignored both of these warnings.

*Promises to Those Who Seek for the Real Truth.*—I have long realized that Swedenborg never leaves us without an explanation of a difficulty, if we will only diligently seek for it; and recently I have noted his promises and assurances in such numbers as A. 3974 and A. 5585, in the former of which, after telling us of the absolute impossibility of naturally-minded men understanding the deep interior truth which he was trying to convey in the only terms in which it would be considered by them at all, and of the almost insuperable difficulties to all in fully understanding, he adds: "but I must not be silent; *perchance there shall be those who comprehend";* and he tells who they are. In the latter number cited, he tells us that the internal sense first stands forth (or becomes visible or perceptible, *exstat*) and is found by the *one seeking* it (*quaerenti*). I am afraid that this, and what has been cited from A. 7233, will not convey a very clear idea as to those who have become confirmed in the belief that the "internal sense" is only what we read in the Writings in the unfolding of the meaning of the letter of the Sacred Scriptures.

In like manner, the diligent seeker for truth is not left in any doubt as to the real nature of scientifics, either as to

what they really *are,* or as to what they *are not.* The statement referred to is found in E. 1061, where we are told that what we read, "is not an explanation in a natural sense from the spiritual, but is an explanation (or unfolding, *explicatio*) in a sense *merely* natural, *in which a spiritual sense is latent* (or concealed, *latet*), WHICH SENSE MUST BE EVOLVED."

*Do the Writings Contain a Spiritual Sense?*—Within a week from the time of this writing, I have received a letter from a very well-known writer, stating in the most positive terms that there is no spiritual sense in the Writings. In answer to that, let it be remembered that Swedenborg has been quoted as saying of his scientifics that they are "as it were a literal sense," and now he writes as above. Has he "made another mistake"; or is it barely possible that the "mistake" was made by the writer referred to? Altogether aside from the "opinion" (this word being used in the sense which Swedenborg gives to his verb *opinor*) of the writer last referred to (who while he is probably the ablest writer in the world on his special subject, may not necessarily be an "expert" on this), his opinion is referred to from a sense of duty, because it is based upon "professional" teaching, which has been too rife of late, to the effect that while the Sacred Scriptures are full of correspondences which must be unfolded, nothing of the kind is to be found in the Writings, and that these contain plain, open statements of spiritual truth, perfectly manifest in the words in which those statements are couched, leaving nothing needing further explanation or evolution. While my long study has convinced me more and more that in the revelation of truth made to us there is infinitely more than any one man can ever understand,—which is the reason why I so strongly desire that we should all do what we can, each to the extent of his or her ability, to evolve the thousands of particulars of truth, and the myriads on myriads of singulars of truth contained in the intermediate chapters in the "Arcana," which have never been understood, and especially in the Memorable Relations, which despite Swedenborg's

last words in his last book have been so lightly regarded that many of his professed disciples have regretted that they were written, and at times have omitted them from his works,—that long study has likewise produced in me such a sense of my utter inability to get more than a mere glimmering of the whole body of Divine Truth, that I trust I may be pardoned for humbly accepting Swedenborg's statement on this point. However it may be with others, this I know: that the only truth which I perceive with any clearness is that derived from the "spiritual sense" which has been "evolved" from the scientifics in which it was for a long time concealed.

*Distinction between the Terms "Spiritual Sense" and "Internal Sense."*—The whole difficulty arises from confounding the terms "spiritual sense" and "internal sense." The "spiritual sense" is only one and the most exterior of the senses involved in what is designated as the "internal sense" in its ordinary signification. As this age is spiritual (the term "spiritual" being used here as our author uses it in such connections in its negative sense, implying that what is celestial or heavenly, i. e., *good,* is lacking, but by no means implying that such a spiritual man is not thoroughly corporeal) and has been so for thousands of years, it would seem logical at least that those "spiritual" men whom our Lord came to save (see A. 2661) should be addressed in a sense adapted to their states and needs, that is, in a spiritual sense; for we are constantly taught that in order that either the natural, the spiritual, or the celestial man may fully understand, he must necessarily be addressed in terms adapted to his state. I recognize that the superficial reader might regard this as contradictory to what has been said about the necessity of first lodging in the natural understanding of *all* men, corporeal ideas. But there is no real contradiction. The corporeal idea is only a means to an end, and unless it serves its purpose, and excites a spiritual idea, this distressed spiritual man cannot be saved, and to him the scientific is as a *dead* scientific; but this statement by no means implies that the scientific is dead

as to its real nature and sacred contents. In this sense there are no *mere, false, gross* or *inordinate* scientifics. They are or become such to those who only see the sensual or corporeal in them, or who fail to see, and especially to those who deny their spiritual and celestial contents. Every scientific,—i. e., all that we read in the Writings, even those things in the second part of "Conjugial Love" to which our good women and others object,—in its "spiritual sense which must be evolved" contains Divine, celestial and spiritual as well as natural truth, which we may see according to the extent of our regeneration, and the capacity of reception of those several degrees of truth; or on the other hand, it may lead to every impurity, to every heresy, and to actual insanity, according to our lack of regeneration and consequent incapacity to receive and perceive what is holy and true. Any supposed or apparent evil or falsity seen in the scientific is due to, and is because of, the actual evil and falsity in us. This is no new doctrine. We read: "Unto the pure, all things are pure; but unto those that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—Tit. I, 15.

Recurring to our instruction about scientifics, we are not only told that they must be corporeal and sensual, so that we may be able to form some idea from them, but that they must also appeal to our affections; otherwise they would have no life in them. As these affections are very various, it follows of course that the scientifics must be various in form, and must be based upon those things which appeal to the affections of the several readers. This largely explains the use of capitalized words, and demonstrates the necessity of the "attentive" reader heeding the instruction, that those words do not mean what they purport. Swedenborg does not treat about things, but he writes much involving the spiritual ideas expressed in the "copious" *Voces, Corpus, Os, Viscus, Cor, Pulmo, Fibra,* etc., which terms appeal to the anatomist and physiologist, and from their affections, lodge what is said in the *Memoria,* and thus furnish a natural and corporeal plane for cogitating about

spiritual things. Thus the anatomist, having had his affections appealed to by what was said about the Fiber, would perhaps be a little shocked to read that a Fiber was really not a fiber, but an emissary ray or forming and informing medium extending or proceeding from the *Anima* or the super-celestial mind of man down into the *Mens* or intellectual mind, which is also called the celestial mind, or from that mind into the *Animus* or *infra*-celestial mind, which is also called the supreme natural, or in turn from that mind down into the *Corpus* itself. He would doubtless deny this at first; but if his affections had been aroused, and these induced him to cogitate about the matter, the intended purpose would have been accomplished; for cogitation leads to perception, which is the response to this spiritual thinking.

*The Reason for the Capitalization of Common Words.*— Before proceeding further with our subject, it will be useful to add some further proof as to what I have already written in other articles on the subject of the cause and reason for the capitalization of words by Swedenborg; for unless the cause and reason are acknowledged, practically the whole effect of this remarkable usage or practice will be lost. First it should be said that this practice is confined to his theological works, and does not extend to his scientific works; so that it cannot be claimed that this was an ordinary custom in Sweden or among Swedes. Second, it should also be noted that he does not follow the old German custom, according to which *all nouns* are capitalized, because he capitalizes such *adjectives* as "internal" and "external" more than he does his marked nouns, and this probably because, as he so very often tells us, any idea about the internal and the external is so foreign to the natural man, is so utterly unknown, that he realized that it was necessary to call attention more frequently to these *Voces* that appeared so familiar and natural, and yet expressed such profound spiritual ideas. Third, it is absolutely not true that he always capitalizes the same words. These three undeniable facts altogether (or, as Swedenborg would

say, *prorsus*) dispose of all the reasons I have heard advanced for his use of capitals by those who will not or cannot see, and consequently deny, the true reason for their use. There are only two other reasons that could be advanced, viz., carelessness and ignorance; both of which are to me unthinkable. As in these days the conservation of force, as of all other good things, is required of us, we should reserve our energies for tasks really useful and possible of achievement; and therefore I would not attempt to convince those who could advance these last two reasons, any more than I would hope or attempt to convince a confirmer, although I intend to work as long as the Lord spares my life, my sight and my faculties, to help those who may be as ignorant as I have been, and who are as desirous as I now am to make up for lost time and to learn the truth.

Perhaps one of the best ways to enable the reader to see the reason for this practice, is to quote what Swedenborg himself says as to why he called that a Fiber which was not a fiber, as above stated, first here premising that he has designated the three minds above the *Corpus,* three principles. We read: "But let us evolve this thing of so great moment (*tanti momenti,* which by the way proves that *momentum* does not mean a 'moment,' as it is rendered so misleadingly in the last translation of 'Conjugial Love') from its principles right on to the *sensum,* (i.e., to the *Corpus* which is based on sense,—see A. 5077); then indeed we may compare the emissary rays of the three principles with the purest fibers, although they may not be called fibers except by analogy or distinction, but for the sake of understanding we may borrow words from the market-place (or common usage, *foro*) when others are not at hand (or do not suffice, *suppetant*)." There were no words which would suffice to express the profound spiritual ideas which he was conveying; and so he did something which no unaided mortal man could have done, he wrote scientifics in which he used well-known words which he marked by capitals; and those scientifics were so wonderfully constructed that by

ignoring the capitals they conveyed a corporeal idea that could not only be comprehended, but which would appeal to the affections of very many and various classes of readers, would find lodgment in their *Memoria* or natural understanding, and being called forth thence and cogitated and reflected upon, would suggest some purer and nobler conception, and at last bring the heavenly "response" of their real meaning. We know that this can result even before the use of the marked words is realized, but only with the regenerate, and with those who love the truth for its own sake, and are in the love of learning and imparting it. The truth comes to them from the Lord by the *Internum Sensum* that has been referred to, and will be hereinafter more fully explained. But how slow the process is, and how few there are that progress far enough so that they can excite in their hearers such a love of the truth, and such an intelligent understanding of it, that they in turn can excite that love for it and that understanding of it in their children! Brother Dole tells us that by natural growth, our communion now should number 600,000. Where are the missing 590,000; and why are they not with us?

But to come back to our subject. There are quite a number who slowly, hesitatingly, and not without some lingering doubt, begin to realize that there may be a significance in Swedenborg's marked words; but the great majority utterly reject the whole idea. I have heretofore indicated passages in A. 2117 and 2129, which are both in one of those intermediate chapters in the "Arcana" referred to, which are not understood. Of those who have as yet seen no reason for attaching any importance to Swedenborg's statements that *Coelum* does not mean *coelum;* nor *Terra, terra;* nor *Apostoli, apostoli;* nor *Throni, throni;* nor *Duodecim, duodecim;* and that none of these capitalized words must be understood to have the meaning of the others, let me ask one question. If these capitals signify nothing, what possible sense is there in the statement we read in the Arcana, "this is what makes *Coelum* to be *coelum*"? Leaving this question for the doubters, let me

now address those who are willing to believe that there may be something in this capitalization, but who cannot as yet believe that Swedenborg's verbs have other than their Lexicon meaning. Recalling Swedenborg's warning that if the subject was not understood, we could not understand what was predicated of it, might it not be well to remember that predication is made by the verb; and if those marked words do not mean what they outwardly purport, and if we have failed to learn what they do mean, can we possibly tell what action the verb expresses, when that verb has nearly a hundred meanings?

Instead of merely arguing this question, which would probably produce no good results, let me simply call attention to a few words found in Swedenborg's own edition of "Conjugial Love," published at Amsterdam in 1768. No one would notice these words in the New York Latin edition (as I did not when I wrote my work "To the Law and to the Testimony," much to my loss and to the impairment of the usefulness of that effort) because Swedenborg's capitals have not been preserved in that edition. We read in "Conjugial Love" 156 (2), *"Quod non Costa per costam, nec Caro per carnem, nec Os per os, neque Adhaerere per adhaerere, intellecta sint, sed Spiritualia, quae illis correspondent, & inde per illa significantur."* This literally translated reads: "That by rib is not understood Rib, nor by flesh Flesh, nor by bone Bone, nor by cleave Cleave, but Spiritual things which correspond to them and consequently are signified by them."

Having first premised for the benefit of the reader not understanding Latin that *Costa* and *costam* and *Caro* and *carnem* are the same words, and differ in form only because they are in different cases, which latter is likewise true of *Os* and *os,* but that word in the declension to which it belongs taking the same form in both cases used, and that *adhaerere* is the present infinitive of the verb *Adhaereo,* and means "to adhere" or "to cleave," I would simply ask all readers, what possible sense can be derived from this statement, unless the capitalized words mean something

different from the same words not capitalized. Also note that the verb *Adhaerere* is included among the words which are said to be "spiritual things."

I would like to explain all these things, but "space" and "time" forbid. However, in this very number we have been told that all these things were fully explained in the "Arcana Cœlestia;" and I hope I may be pardoned for asking again why our translators and teachers have not sought in that and other books referred to, the signification of these marked words. The reader can find the explanation of this particular citation in A. 151-165; and in doing so, I hope he will note the statement, and will stop to think whether he understands it, that Father and Mother (not father and mother) is the Internal man! If seeking further explanation of this remarkable statement they learn what Father and Mother really are, and so what Parents, the time will be hastened when our translators and teachers will cease to state that Swedenborg teaches such foolish things about parents as is now done, and when especially he will be no longer quoted as making the blasphemous statement that every child derives his soul, the celestial mind, the *Anima* or life itself, from his human father, instead of from *the* Father, the Lord Himself, the only source of life. It is not so profane to say that the child receives his body from his human mother; but perhaps it would be well to remember how often we are told that a Divine revelation does not treat of natural things but of spiritual verities, and that what we are really told is that the *Corpus,* or lowest corporeal mind, is derived from *the* Mother, the Church, which bears the corresponding relation to the Lord, which the *Corpus* does to the soul. While studying the numbers referred to in the "Arcana," the reader will also learn that another verb, *Aedificare,* does not simply mean "to build," but has the spiritual signification "to build up again what has fallen," i. e., "to regenerate." This is all that space and time permit to say here about verbs; but let any reader desirous of learning the truth, study the verbs in the "Concordance," and then perhaps he will be prepared

to admit the truth of the allegation that Swedenborg's verbs do not merely express their ordinary action, but spiritual activities.

*Very Many Marked Words All Having the Same Spiritual Meaning.*—It is next necessary to note, that Swedenborg does not only use ordinary well-known and well-understood words to which when capitalized he assigns a spiritual meaning very different from their ordinary meaning and yet corresponding to it, but he does something which puzzled me for a long time, and the real cause for which I never understood, until I had realized the force of what he teaches, that a scientific will never be taken into the *Memoria* or external understanding, unless there is something in it which appeals to the affection of the reader. That being so, as the affections of different men are very various, in order to teach the same truth to different men, the scientifics must be externally in different forms, even if internally they contained the same truth. To meet this necessity, he has assigned in some cases to more than a dozen different words marked by him with capitals, precisely the same signification, although the ordinary significations of those words were very different and practically bore no relation to each other. Perhaps it is wrong to say that Swedenborg did this. It should never be forgotten that the Writings are the "Opening of the Word;" and in this respect he followed the example set in the Sacred Scriptures, and most of his marked words are taken from that. But as he had to give outward expression to spiritual ideas, which while they are all implied in what we read in the Sacred Scriptures, are not there contained in single expressions, he had to coin such *Voces* as conjugial love, cognition, scientific, *Sensitivum, Perceptivum* and *Proprium.*

As examples of different words all having the same meaning, descriptive of states or processes, all produced in the same way, leading to the same results, but each word emphasizing or calling particular attention to one attribute or effect which careful consideration would show attached

to all, we may note his Latin equivalents for creation, regeneration, marriage, the heavenly marriage, sabbath, heaven, church, and many others. As experience teaches, the capitals would not be noticed, or would be disregarded as they have been for one hundred and fifty years; and the above words or terms certainly would not be at first, and I regret to say by many New-Churchmen are not as yet, generally seen to be synonymous terms; and so Swedenborg was enabled to write hundreds of different scientifics, all really teaching the same truth (for all vital truths, fortunately for us, are very few), these different scientifics appealing to the affections of very various classes of men. Thus those who would not give a second thought to regeneration, and would be repelled by the word, and the idea suggested by it, would be interested in what was said about creation, and *vice versa*. And so with all the rest of these words.

*Remarkable Trines.*—Again, he makes use of many trines, such as,

Celestial, Spiritual, and Natural,
Most Ancient Church, Ancient Church, and Church,
Africa, Asia, and Europe,
*Cœlum, Mundus spirituum,* and *Mundus* or *Natura,*
*Amor Cœli, Amor Mundi,* and *Amor sui,*
*Amor Conjugialis, Amor Sexus,* and *Amor Scortatorius,*
*Angelus, Spiritus,* and *Homo,*
*Sophi, Philosophi,* and *Eruditi* or *Docti,*
*Infans, Adolescens,* and *Homo,*
*Sapientia, Intelligentia* and *Scientia,*
*Anima, Mens,* and *Animus;*

and as no one at first, and very few even now, understand that the respective members in these and other trines all correspond to each other, and are all used respectively to represent the same degree of development, it can be seen at once how many different kinds of scientifics could be composed from them, each appealing to the affections of a different class of readers. The study of these trines

demonstrates the truth of the warning so often given, that unless we understand the Doctrines of Order, Degrees, Influx, and Correspondence, it is useless and utterly hopeless for us to expect that we can understand what is revealed to us. Without understanding the Doctrines of Order and Degrees, we could not fully know the relationship of the several members of the trines to each other, and especially would not know what their "orderly" relationship to each other should be. Without knowledge of the Doctrine of Influx, we could not know the results of the communication of the several members of these trines with each other; and without a knowledge of the Doctrines of Order and Correspondence, we would not know what is all-important to know, which of them should be subject to and obey the others, and the order of that obedience. Speaking of "others" here, where the meaning of that word is reasonably plain, and as illustrating the truth of what we are taught about the necessity of understanding these doctrines, the evil results of the failure to do so is shown in all the translations of the following words, the last translation being the worst and most violative of the syntax. In "Conjugial Love" 463, we read: *"at usque illi qui in adulterio sint, possunt derivationes illas & harum discrimina videre, non quidem in se ex se, sed ex aliis dum audiunt illa."* In the last translation referred to, these words are translated: *"And yet* those who *are* in adultery can see those derivations and their discriminations, not indeed in themselves from themselves, but from others *when* they hear *about them."* Of course this is a difficult passage to translate so as to make any intelligible sense, if the author's meaning has not been understood by the translator; as Swedenborg tells us, if we do not understand the subject, we cannot understand what is predicated of it. Still I cite this because it illustrates so many points I have been speaking of. I have insisted upon the translations being correct, and without alterations, additions, or omissions. Indeed I had worked out two or three cases as examples of all these evils, in some cases resulting in absolute nonsense, and in

others in statements verging on profanation. But space and perhaps time prevent. The case in point is not ridiculous upon its face so far as the translator is concerned, but it makes Swedenborg say something without meaning. Who are the "others"? Any Latin scholar, however, will see that the syntax in the case of the italicized words is faulty. A wrong mood is used, and an interpolation has been made of the preposition "about." It will be seen that there is no preposition in the text, and "about" is not such a preposition as is implied. Moreover, if that preposition is used in the sense of *de* or "concerning," grammar is again violated, because *illa* should be *illis* in the ablative case. Swedenborg's words, literally translated, say: "but still, they who *may be* in adultery can see those derivations and their discriminations, not indeed in themselves from themselves, but from others whilst they hear them." To understand this literal statement, we must remember what we are told about observing context. Every intelligent reader of the Writings knows that we are told over and over again, that those in *adulterio* are in a grossly natural state, and of course could not see the derivations and distinctions referred to, certainly not in themselves from their own unaided powers. The "others" who could and did see them were those who were spiritual and celestial; but the natural man can see them so long or whilst he obeys the instruction or dictates of the spiritual man and the celestial man who speak to him by influx. Our children know that "to hear" means "to obey," and whether we say "hear" or "obey," *illa,* "them" is in the right case, and we do not need the interpolated "about," which really destroys the real sense of the statement. If any one doubt this explanation of "others," let him read in A. 4319, "It has been shown from much experience that man, as well as spirit and angel, thinks, speaks and does nothing from himself, *but from others,* nor these others from themselves, but again from others, and so on, and thus all and each from the First of life, i. e., from the Lord, howsoever it absolutely appears as from himself." See also A. 2881, and my

pamphlet *"Nuclei, non Crustae seu Putamina"* under the heading "Swedenborg's Teaching about 'Others'."

*Scientifics Are All Inherently Glorious Divine Truths.*—If we would utterly banish from our minds the very false and misleading idea so generally held that the truth intended to be taught in the Writings is plainly manifest, that no correspondences are involved, and that all we need to do is to take in the ordinary sense of the words we read, we might be prepared to accept as true what we are so constantly told, that the Lord never teaches truth openly or nakedly; that in order for the instruction to be effective, it must reach us in secret ways, internally rather than openly; that it all must be clothed in appearances appealing to our corporeal affections; and that this is as much a necessity now as it was for Moses to put a veil over his face so long as he was in the presence of the children of Israel,—for it is recorded "they were afraid to come nigh him," which we are told means that the natural cannot endure even the external of the Word or Divine Truth, if the Divine is too manifest. But remember, "when Moses went in before the Lord to speak with Him, he took the veil off"; i. e., when we approach the Divine Truth (for Lord here signifies the Divine Truth) and spiritually think about it (for "to speak" means "to think"), then all obstructions are removed, and we are illustrated, so that we can clearly see it and understand it. Recurring to what has been said about the gross forms of some of the scientifics, there is another very significant fact stated, which should never be forgotten. Although the face of Moses shone so brightly that the people were afraid to come near to him, it is recorded that "Moses wist not that the skin of his face shone," which we are instructed means that while the external man may not perceive the real Divine truth or glory in these externals or cuticles of the truth, it is nevertheless there. All the scientifics we read are internally beautiful and glorious with Divine truth, and the glory will shine forth more and more as we approach nearer to, or are more fully conjoined to the Lord; and all the ugliness and repulsiveness that we

see are only apparent, and are reflections of our own states. In conclusion on this point, before we definitely decide that truth is not taught in the Writings according to appearances, let us at least remember that the letter of the Sacred Scriptures is so written for the same reason. Human nature and its needs have not changed.

*Widely Different Meanings Attached to the Same Words.* —When we have effectually dismissed the false idea mentioned at the beginning of the last paragraph,—when we have realized that correspondences are introduced into the Writings, and consequently that each symbol or correspondential term must have at least two meanings, one the very opposite of the other, then we shall be prepared to recognize the fact stated in the headline to this paragraph, and shall begin to see the reason and necessity for it. We have already noted something of this in the use of the word "spiritual," which can have as various meanings as there are spirits, some of whom are almost angels, and others almost, and soon will be, devils.

Thus we are told that by the *Spirituale* (here used as a noun) in a genuine sense is understood the very light of truth (*ipsa lux veri*) which is from the Lord, i. e., from Divine Truth, because the Lord is *Verbum*. Again, we learn that the spiritual man is one who is in good from truth, because Divine Truth is inseparable from Divine Good. This is perhaps the highest signification of spiritual; and in this highest sense it is distinguished from the celestial man in the same high sense, in that the latter is in truth from good. It is indeed stated that the regenerate man is called spiritual, but elsewhere he is said to be celestial and an angel; but of course the celestial man is also spiritual (see A. 4967). Going to the other extreme, from this heavenly height down to the spiritual man whom the Lord came to save, and which must include us all, we are told that that man is so lacking in truth and so devoid of good, that unless the Lord had come in *Mundum* (i. e., into our natural state) and in that overcome all the hells of falsity and evil of that state, no man could have been saved. This

is the spiritual man of whom we read so much that is minatory and condemnatory. Now note how all that is said about this spiritual man who is in such desperate straits, is repeated in scientifics of quite a different form. There are and have been countless millions who are not and were not interested in this idea of a spiritual man, and who did not and do not care whether such a man is saved or not. In fact, these did and do revolt at and utterly reject the very term "spiritual," and will have nothing of it. But our long-suffering and gracious Lord desires to save these also; and so all these scientifics about the spiritual man are repeated about the *Genus humanum,* translated, ignoring the capital "G," "the human race." If we believe what Swedenborg tells us, we know that *Genus* does not mean, and *must* not be understood to mean, *genus,* and therefore *does not* mean "race"; and it behooves us to learn what it does mean. We remember the injunction to inquire and cogitate, and the promise that truth will be found by the one seeking it, and especially the hope held out to us, "perchance there shall be those who comprehend." We recall that we have been often told "that it is the same whether you say man or mind," and therefore for "spiritual man" we may say "spiritual mind." But, as we have seen, a great many and very different meanings attach to that term "spiritual"; and how shall we determine the right one? We really are not left in any doubt, or any real occasion for doubt; for we have been told with the most patient repetition, that the meaning of every term depends upon *Series* and *Context.* I have been grieved to see criticisms of Swedenborg's "redundancy" and "repetitions"; but has he written *enough* on this subject, or repeated this warning or advice *often enough* to prevent placing almost side by side, and without any reference to the different meanings of the same term, such statements as we read in the books that we scold our children for not reading, and offer to the world as the last and complete revelation of Divine truth, viz: "The Lord is the only man," and "Man is born into evils and falsities of every kind"? Every parent that has been blessed with a

dear, innocent baby, knows that the last statement is false; and if any of the translators had had children, we wonder that they did not investigate this matter and learn in what sense the Lord is the only man, and therefore how that other man differed from Him. Of course we remember, in justification of the old translators, that we had been told that in the beginning of the Church, in every sense of that term, only the most general truths could be seen and understood; but now we have the "Concordance," and can all learn from that, if we will, that *nativitas* does not mean "birth," but "derivation"; and the admonition about Series and Context should have caused us to investigate what sort of man he was of whom the last statement was made, and should have led us to see that it was the evil natural man, who had not been suffered by the Lord to be "born" in any such evil plight, but who had been degraded to that evil state by "derivations from his parents," not his human father and mother, but his ruling loves and falsities, "parents" here having the very opposite signification to that of the *Pater* and *Mater* referred to above. We can form the idea that such "derivations" are not very salutary things, from the above citation from "Conjugial Love," 463. In contrast with the above statement as to how man is born, we read in A. 2219 of the Library Edition of New York, after the statement that man is distinguished from beasts by having a rational given him (which by the way is not true of all men, but confirms what has been said below about the difference between man and "animal"): "This is the order into which man has been created, consequently it is love to God and love toward the neighbor." There is no contradiction; *nascitur,* translated "is born," is a verb describing a spiritual process, not a natural one; and the same is true of the verb "to create," which means "to regenerate." This is a little more proof that Swedenborg's verbs describe spiritual activities.

*Genus humanum.*—Recurring to our subject, we learn that there are many distinct races of men, as for instance, celestial men, spiritual men and natural men; or we may

say that there are celestial, spiritual and natural minds, for a little careful study soon develops the fact that the *Genus* here spoken of is a mind; but what is meant by the "human mind"? We recall the statement that "man is not man," until or unless, etc., and we seek the meaning of this statement; and we find that so long as man thinks only in the *Animus* or natural mind, he is not really human, because he lacks the essential human qualities of rationality and freedom which are only attained when he enters the *Mundus spirituum,*—not the "World of Spirits" as we have persisted in calling it, but the "State of spirits." Before that he is only an "animal"; so called, we are told, because he has a mind called the *Animus*. This is the "animal" that has a soul; but while he is in the shape of a man, he is not a man in the sight of God and angels. Perhaps it might be well to explain sometime what sort of an "animal" it is that Swedenborg says has a soul, so as to do what we can to vindicate him from the unjust aspersions cast upon him because of this misunderstood statement. Seeking further for the meaning of "human," we learn that man is not really human until the natural and rational man have been conjoined; and consequently we can say the mind is not human until the natural and rational minds have been conjoined, or what is the same, until the natural mind is opened to influx from the rational mind. Having proceeded so far, we learn that this rational mind, which is the *Mens* as distinguished from the *Animus,* is also called spiritual, in the sense attaching to the spiritual man we have been discussing, that spiritual man whom the Lord came to save. To remove all doubt about that, we are told over and over again that the *Mens* is the spirit. Consequently, the *Genus humanum* is that spiritual mind. When we have reached this point, we soon understand how the Lord saves that man, viz: by removing the hells of evil and falsity by which that mind is infested and infected, so that it may be open to influx from the *Anima* or soul, or internal man, where the Lord makes His abode, so that the real man, or this human mind, can be conjoined to the Lord. So

is the human race saved; for as one, so all. It is said that the Lord removes the hells. In one sense that is true, for without Him it could not be done. That statement is absolutely true so far as the work of redemption is concerned; for the Lord uses His Omnipotence to set us free and to keep us so, but leaves the great election or choice to us. Salvation is the joint work of the Lord and man; and man *must* do his part; *must,* because what the Lord desires we shall enjoy is eternal happiness; and man must love and choose the state of heaven, if he is to be happy there, for happiness only results from gratified love. While, therefore, the statements that the Lord came to save the spiritual man, and that the Lord came *in Mundum* to save the *Genus humanum,* are seen to be identical in spiritual meaning, yet note in these two scientifics the different classes of men to whose affections appeal is made by them, and especially note the very strong appeal to the affections of *all* men by the term *Genus humanum;* and it is perhaps because of this that this term is used so often, in hundreds of scientifics, and that the great love of the Lord for the *Genero humano* is so often given as the reason for all His redeeming and saving work. I recognize the presumption in advancing the idea; but I have thought that what was said about saving the spiritual man was so said to enable the seeker for truth to learn the true meaning of this important scientific. The same idea has occurred as to many similar duplicate statements.

I had intended to illustrate this constant practice of using the same words and expressions with entirely different significations by many other familiar words, and had made a list of them; but if this is to be published and read, I must forbear, and speak only of the great divergence of meaning between the expressions *sensus literalis,* which we see so often and fully understand, and *Sensus Literalis,* which seems never to have been understood, and the corresponding expressions *sensus internus* and *Sensus Internus,* because in the instruction in the latter case, there is so much of hope and comfort. When we have gained some idea

about that, we shall be partially prepared at least to understand what we are taught as to how we can guard ourselves against *false* scientifics, by which expression, I hope by what has gone before, it has been made clear that it is not meant that any of the scientifics we read are really false. Remember Swedenborg's words in the passage that we are going to refer to; that into a scientific can be initiated and brought together truths in immense abundance, and likewise falsities in the same abundance; from which statement we ought to realize that the fault is not in the scientific, but in our own evil and false state. Never forget that other blessed statement: that in scientifics are truths innumerable, and also multiplied goods. We may not see either, but they are there; and it is our own fault if we do not perceive them, for we have been told with infinite patience how we may fit ourselves to do so, and especially how we may distinguish between the true and the false appearance. We should excuse the man who is confined, as to his knowledge of what we are taught, to the translations in which he is gravely told that when Swedenborg informs us that much of the trouble in getting a true understanding of scientifics is due to falsities seen in the "terms," the only information Swedenborg gives is that the trouble is due to falsities in the "boundaries," as in the much vaunted Library Edition. That man may not doubt that Swedenborg so said, nor even doubt that the assertion is true; but he will certainly not carry away a very clear idea, and even more certainly he has a right to demand that he should be told the truth. The practical instruction that Swedenborg really gives is, that if in such a marked term as *Fornicatio* we persist in seeing only the designation of a sexual evil, or practice, and deny that the spiritual idea of "falsity" is expressed, and that if we refuse to believe the statement so frequently made, that by all these expressions, as *Concubitus, Adulterium* and *Meretricatus,* or *Fornicatio,* "NOTHING ELSE IS MEANT than perversions of truth and adulterations of good," then the falsities which we see in and impute to those "terms" will certainly lead us into error, and if per-

sisted in and believed, will as certainly lead us into sin, because he says we will *do* those things. *Termini* are "boundaries," and they are also "terms"; but seeing that the significations of the same "term" are very different, we should perhaps heed the warning to note context before deciding what meaning is intended. This is another illustration of the very different meanings assigned to the same "term," and also of the necessity of understanding the "subject" before deciding what is predicated about it. Let it suffice here as to *Sensus Literalis,* merely to state that what is meant is the "Sense" possessed by and peculiar to the natural man. In short, as so used, *Literalis* and *Naturalis* are synonymous.

*Sensus Internus.*—We are all familiar with what Swedenborg means by internal sense; and while we know that men have been slow to believe and to accept the connected internal sense which he shows to be contained in what is written in the Sacred Scriptures, yet the idea of some such sense, or of another and more interior sense than what appears upon the surface, is very popular and general, except with those who have fully confirmed themselves in the idea that what Swedenborg has written contains no other sense than what is plainly manifest in his written words taken in their ordinary signification. Indeed, there are and always have been so many examples extant of this kind of writing, that it always excites interest, and makes a most strong appeal to a real affection in most men to read and learn about such things. It has always been one of the delights of men to solve riddles, so much so, that we find frequent reference to this in the Scriptures. See Judges xiv. 12-19, Ezek. xvii, 2, and I Cor. xiii, 12. Swedenborg understood this, and appealed to this affection; and we read much about the "internal sense," such as we all understand, and which it is not necessary to go into. Having thoroughly imbued us with this idea, he calls into play his marked words; and we read much about the *Sensum Internum,* conveying instruction so holy and interior, that if his real meaning had been perceived, the idea would have been instantly rejected. I

have carefully studied nearly all that he has written upon this subject, and have translated many passages and intended to cite them, but again space forbids. I am more reconciled to this after carefully considering what he tells us about the necessity of a general idea preceding the particulars and singulars of it. Let me therefore try to convey a very general and simple idea gathered from hard study of the whole subject. After reading what is here set down, those who are willing to study the subject further, can read the very many passages referred to in the "Concordance" under the title "Internal Sense," not only the brief extracts to be found there, but the whole number and all the references in those numbers, and note how the subject clears up, and in the final numbers is made so plain, that any other than a confirmer ought to see it.

I have explained in simple terms what is meant by *Sensus Literalis* as opposed to *sensus literalis*. This prepares us to take in the meaning of *Sensum Internum*. As the *Sensus Literalis* is the "sense" possessed by or peculiar to the natural or external man, so the *Sensus Internus* is the "sense" given by the Lord to the internal man, or as it is soon said, to angels, or to regenerate men. To understand by this *Sensum Internum* is not an intellectual process; it is revelation from the Lord, i. e., a perception by influx. When we have taken this idea into our minds, we can begin to understand those strange statements that the *Internus Sensus* is only for the Lord and angels made by the Lord, or that it is principally for angels. That adverb "principally" involves more than appears upon the surface. It tells us that this *Internus Sensus* is of the "principle," or as we have seen, of the "mind" of the angel. The matter is illustrated for us by comparing it to the dictate of conscience, although we are told that it is not that; and when we remember that conscience is a faculty of, or pertains to, the spiritual man, we will know why it is not, and why that dictate is something vague and obscure as compared with the clear perception of the *Sensus Interni*. We read much about *Revelatio*, and then in plain terms influx, as denoting the process, and

also much is said about dictate and dictating; but in this case it is the Lord in His Divine Human, or what is the same thing, it is Divine Truth itself that dictates. If we pursue the subject further, and seek to learn what spiritual action is meant by the verbs "to say" (*dicere*) and "to dictate" (*dictare*), both practically expressing the same action, we learn as we shall soon see, that they both express the action of influx and perception from it. We all have a general idea of the heavenly influx into the regenerate man, making up for his lack of mere spiritual truth; but I have never read or heard expressed the specific and most comforting truth conveyed by this idea of an Internal Sense.

*How We Are Guarded Against Falsity in Scientifics.*— If we have understood what has just been written, we can easily take into our minds the teaching on the present subject, indicated in the headline. In A. 6023, after reading that truths must be initiated into scientifics, and that they are so initiated and collated in them "when scientifics are ruled by truths" (which, by the way, tells us what action is expressed here by the verbs "to initiate" and "to collate"), we read: *"et tunc reguntur a veris, cum verum agnoscitur, quia ita dixit in Verbo Dominus."* These words are translated in the Library Edition, "And they [scientifics] are ruled by truths when truth is acknowledged, because the Lord has so said in the Word." This is literally correct, except that the adverb *"tunc"* "then," is omitted. A general and very salutary idea is conveyed that we should not believe anything contrary to what is taught in the Bible. But what specific idea can be gathered from those words? Does the Bible tell us anything about scientifics, and about initiating and collating truths in them? Would any reader of this go to the Bible to learn what truth was said in it on this subject? Let me ask a more practical question. When would any reader of this know how to apply this advice so as to guard himself against accepting a falsity? As said, a general and very salutary natural idea is conveyed, which is all that could be

done at first. This teaches us for instance that if we are told that it was right and proper to lie, to steal, or to kill, we should know that the statement was false, because the Bible tells us we must not lie, steal, or kill. But we need much more and more specific truth than that, and it is all there, *when the spiritual sense of that scientific* HAS BEEN EVOLVED. *Verbum* does not mean the Bible or the Sacred Scriptures, although it includes that. *Verbum* also includes ALL TRUTH about the Lord and His Kingdom, and also all *Revelatio*. The Lord was the *Verbum,* or Divine Truth; but He was not the Sacred Scriptures, although they all treat of Him. Instead of arguing this matter, let us remember that we have a doctrine explaining the nature of, and the proper way of understanding, what is written in the Sacred Scriptures. Is that doctrine entitled *Doctrina de Verbo?* If you will look at Swedenborg's title, you will find it to be *Doctrina Novae Hierosolymae de Scriptura Sacra;* and yet we persist in calling the Bible the Word, as if it were all of Divine Truth. Let it be stated then, that the Word, or Divine Truth in its purest and holiest form, is the Word or Divine Truth that is revealed to the regenerated man by the Lord Himself through this *Sensum Internum*. That "sense" proceeds from the Lord, passes through the heavens of the internal, interior and exterior minds (*Mentes*), or what is the same, through the celestial, spiritual, and the celestial and spiritual natural minds (the latter mind being also called the heaven of truth), and descends to man on the natural plane, and this by a process sometimes called revelation, but more generally influx; and if man is so ordinated that he can and does receive that influx, he is conjoined to the Lord, or Divine Truth Itself, and is thus brought into a state of such illustration that the truth is manifest to him; and all this is told in the few words quoted above, as will be immediately shown, it first having been stated that the process outlined above is what is meant by the oft-repeated expressions of "conjunction of man with the Lord by the

Word," or "conjunction of man with heaven by the Word." As showing that all this is told us in the few words quoted above, it is only necessary to state that the verb *dixit* does not merely express the action of saying, but is used to express the spiritual actions of perception, apperception, and of revelation or influx. Indeed, we are told that the verb *dicere* meaning "to say," also means salvation; for what is *said,* involves that. In telling us that the verb "to say" signifies "influx" and "communion," Swedenborg informs us why to this verb is assigned such a meaning, and why it expresses such spiritual action; viz., because otherwise such spiritual action could not be expressed in the historicals of the Word. Suitable verbs were lacking, and this action had to be expressed by verbs ordinarily expressing very external action. Still it is shown that this verb aptly expresses the spiritual action, when the matter is carefully considered. Thus thought must precede speech, and cogitation or spiritual thought, speech on spiritual subjects. Perception and apperception are the "responses" to cogitation, perception from spiritually seeing and understanding, and apperception from spiritually hearing and obeying, and both of those by revelation or influx; and when the truth is perceived and obeyed, salvation results. Perhaps if all that is thus told us about "speaking" and "saying" had been noted, our translators and we would have understood better what Swedenborg means, especially in the Memorable Relations, about his "speaking" with spirits and angels; and we could believe what he tells us, that we can do so provided we are in the proper states. See proof of all this in A. 1410, 2522, 2619, 2929, 3292, 4725, 5111, 5306, 5366, 5518, 5743, 6152, 6291, 7291, 7381, 8221, 8262, 8437.

I concluded my preliminary article by pointing out the necessity of cogitation, and told of the wonderful response to it. Let me now make a shorter quotation which would not have been understood without the foregoing.

"To cogitate about what is holy, is the Advent of the Lord." (A. 3900.)

Let me conclude by a few words from that wonderful compendium of spiritual instruction, entitled "The New Jerusalem and Its Heavenly Doctrine," which is a summary of all the truth revealed to us, and in which every statement carries the greatest weight,—this citation being made for the double purpose of showing the great importance of the subject we are considering, and the consequent necessity of properly understanding it, and also of showing that Swedenborg *would* not have so written about matters which were not before him and his readers. In N. 34, after telling us that "Spiritual truths cannot be comprehended, unless the following universals are known," and after giving us five universal truths, our illumined author writes: "Unless these and many other things are known, it is impossible to form any ideas concerning spiritual and celestial things, but such as are incongruous; and thus the scientifics and cognitions which are of the external man, without these universals, can all too little serve the rational man for understanding and improvement (or growth, *incrementum*). *Thence it is manifest how* INDISPENSABLE *scientifics are.*"

WILLIAM MCGEORGE, JR.

# HISTORICAL NOTES ON SWEDENBORG'S "WORSHIP AND LOVE OF GOD."

By Alfred H. Stroh.

AFTER an interval of nearly a decade the Rotch Edition of the "Worship and Love of God" finally appeared early in 1914, having been in press since 1904. The present historical notes will record the story of this volume, its inception and progress, and will also review the bibliography of the previous editions, Swedenborg's manuscript for Part III., which he never published, and the various commentaries by British, American and Swedish critics.

The Photolithographed Manuscripts, Vol. VII., formed the basis of the translator's first study of the text of the *De Cultu et Amore Dei*. A fellow student in Bryn Athyn, Miss Venita Pendleton, intended about 1901 to prepare an Index to the work, and I then offered to transcribe and translate the *marginalia* for Part I., which Tafel considered to be written in preparation for an Index. Similar indicatory *marginalia* are found in the printed *De Infinito*. The work of transcription and translation was soon completed, and I then proceeded to transcribe and translate in parallel columns the fragment of Part III. This was drafted in Baltimore during the summer of 1901. Miss Lillian Beekman, who was then deeply interested in the "vision" Swedenborg portrays in this remarkable fragment, and in the paper read before the Principia Club of Bryn Athyn during the following winter, copied into the column for the English translation such portions as were quoted in the paper, and I promised her the original double-column manuscript. As in the case of previous "Essays on Swedenborg," later published in British and American New-

Church periodicals, the paper entitled "Analysis and Review of the 'Worship and Love of God'" (*The New Philosophy,* 1902, April, pp. 33-75) was first accepted by *New Church Life,* but later rejected as involving a standpoint opposed to the then prevailing dogmatic interpretation which discountenanced the growing authority acceded to the science and philosophy of Swedenborg as presented in his early works. I was at first very critical with regard to them, and especially with regard to granting them such a position in the philosophy of the New Church as had never before in history been acceded to any other books than those of Aristotle and Aquinas by the Roman Catholic Church. But gradually I fell into line with the new movement, and in fact went to further lengths than most others in the effort to push the new theories to their logical conclusions. The controversies on the floor of the Principia Club were sharp, and in the annual meetings of the Swedenborg Scientific Association the difference of opinion also showed itself. Professor Odhner's unpublished paper on the "Worship and Love of God" read before that body was the target at which I aimed some of my own shots, and the physics, chemistry, geology, cosmology and physiology of Swedenborg were ably discussed in the Principia Club, which however ceased to meet soon after the triumph of the new movement, behind which stood Miss Lillian Beekman. The reaction came many years later in a significant controversy on the nature of spiritual substances and organic forms, also involving the old question of the credibility of Swedenborg's scientific works and philosophical system. The reaction led many adherents of the new "interior thought" to revise or reject their positions; and Miss Beekman herself fell into the arms of the Roman Catholic Church and hailed the works of Aquinas as she had once lauded those of Swedenborg, whom she now rejected as a compiler and unorthodox philosopher. In this way Swedenborg has again been put on the *Index Expurgatorius.*

The present writer, at one time so closely allied with

Miss Beekman and her school, before leaving America in 1902 for Sweden, never agreed to certain extreme positions concerning the first aura of the *Principia,* concerning the unreliability of the glacial theory, and concerning the shape of the red blood corpuscle, which Miss Beekman and others held. This led, even then, to acrid discussions, and in 1903-04, after my return, the controversy broke out afresh in the pages of *New Church Life.* During my visit in Sweden I had been influenced more than ever before by modern science and criticism, and could no longer maintain my former private and public convictions, which led to new positions and compromises. Long afterward it became clear to me that the only correct method to interpret Swedenborg was to try to place his works in their proper connection with the history of philosophy and the natural sciences according to a Cartesian point of departure and a subsequent development under the successive influence of Newton, Locke, Leibniz, Wolff, and Aristotle. This position has of course resulted in a nearer agreement with the methods advocated by Dr. Frank Sewall and Professor Lewis F. Hite, not to mention the previous attempts of J. F. I. Tafel, J. J. Garth Wilkinson, and R. L. Tafel.

But how did the *De Cultu* fare during this period of upheavals and controversies? On the one hand the work on the texts of Swedenborg at Stockholm, and translations of other works, together with university studies, tended to remove the editor from its romantic atmosphere. It had been my intention, after having during my first visits in Sweden revised the text, thoroughly to retranslate and revise the draft prepared in 1902 for the press, and on the other hand I also intended to add a commentary; but that plan was completely disrupted by my contact with Darwin's "Origin of Species" and the whole school of modern biological evolution at Stockholm and Philadephia in the universities which I then attended from 1902 to 1906. The whole of the draft had been revised by the Rev. George G. Starkey, M. D., and the beginning by the Rev. William B. Caldwell, before the Treasurer of the

Swedenborg Scientific Association went to press with the first portion of Part I. After the rejection of my paper by the *Life,* Miss Beekman appealed to Mr. John Pitcairn, who generously defrayed the expense of its publication *in extenso* in *The New Philosophy.* That led to the proposal to issue a new edition by subscription under the auspices of the Swedenborg Scientific Association. The Treasurer, Mr. Carl Hjalmar Asplundh, who had shown a great interest in my "Essays on Swedenborg," and in the plan for a mission to Sweden, chose a Jewish printer in Philadelphia, and after arriving at Stockholm I read the first proofs. Our separation and the death of Mr. Asplundh early in 1903 terminated the venture, but at a banquet in Washington, where the Swedenborg Scientific Association met in 1904, Mr. Horace Parker Chandler, one of the Rotch Trustees, offered to publish the volume, after an inspiring speech by my intimate friend and adviser, the Rev. Lewis Pyle Mercer. Dr. Frank Sewall now revised the three Parts, chiefly as to the English, and during our travels in New England and the West we often discussed the wonderful book which many years before had been reviewed in an important analysis entitled: "A Drama of Creation: a study of Swedenborg's work, entitled: 'The Worship and Love of God.' By Rev. Frank Sewall, A. M. (Urbana University.) Reprinted from the NEW-CHURCH REVIEW. [Chicago]. October, 1882." In the thirty pages of this review Dr. Sewall discusses in the most admirable style the periods and nature of Swedenborg's authorship and the position of the *De Cultu* in the series of works and its relation to the *Principia.* A further brief discussion appeared in connection with the "Preface" and "Observations" included in the new edition. I did not see them until a copy of the book reached me early in January, 1914, at Stockholm, during a severe nervous crisis; and I am not the author in any sense.

With the new revision completed, and with the assistance of Dr. E. A. Whiston, I saw pp. 1-161 through the press, plates being made. The point at which I ceased

may be seen by the new type used from p. 162 onwards; page 115 was also reset, as I found by comparison with the proofs. The title was prepared by Dr. Sewall, but the special title for Part III. I had written in the early stages of the work, also using it in Swedish in a beginning of the book published serially in *Nya Kyrkans Harold,* Stockholm, 1902-03. In preparing this translation the editor of the periodical, the Rev. Joseph E. Boyesen and I had before us the early Swedish translation by A. A. Afzelius, of which only 48 pages were printed. This is extremely scarce. The Swedish fragments referred to are noted by Hyde, pp. 477-8. Some years ago at an auction of the Hammer Library at Stockholm an early Swedish manuscript translation of the beginning of Part I. was acquired by the Royal Library on my suggestion.

In the new edition, the Introduction by Swedenborg was placed before his title-page, which was not my intention, nor should the line "Originally published at London in 1745" have been inserted in the title of Part III., for that part was not published by the author as were Parts I.-II. Swedenborg printed only one sheet, the remainder of the fragment being in the form of proofs, manuscript for the press, partly overlapping the proofs, and drafts. An outlined draft, one page quarto, is also preserved in the Royal Library, Stockholm, among a collection of Swedenborg Autographs. This page was included in the typewritten copy of my manuscript copy of the *marginalia* and text prepared by my secretary, Miss Cyriel Odhner, some years ago. In the spring of 1913 the original copies of the text, and also all the manuscript for the press, and proofs from Philadelphia and Boston, with a collection of typewritten notes, together with the typewritten copies of the *marginalia* and Part III., were sent to Professor Alfred Acton. I supposed at the time that he intended to edit the volume, but such was not the case, and the collection was then forwarded to Dr. Sewall, who sent it to press in revised form, including some additions and corrections based on Professor Acton's manuscripts. The Rev. John Whitehead

saw the remainder of the volume through the press. Enquiries in Bryn Athyn, Washington, and Boston have not resulted in the finding of any part of the copies sent over in 1913 except the typewritten *marginalia* for Part I., which are in the Academy Archives at Bryn Athyn. The translation of the *marginalia* I had kept at Stockholm.

The subdivisions of the numbers in Part I. and II. were introduced by me, and should have been introduced in Part III. also. But I am not responsible for the subdivisions into new paragraphs, not Swedenborg's, in Parts II. and III. Dr. Sewall had very freely changed the English of Clowes' version, as he did not like that, nor my literal tendency in places. He also introduced quotation marks and new paragraphing when conversations occur, all of which I methodically removed so far as I could, together with numerous revisions which I could not endorse as being strictly in keeping with the sense of the original Latin.

A detailed review of the new edition by Professor Alfred Acton in *The New Philosophy,* July, 1916, pp. 268-78, entitled "The Worship and Love of God," points out the additions to the previous translation, and also indicates a number of errors. The translation was done in the midst of much other pressing work, and should be regarded rather as an attempt to add new matter and to revise the old edition here and there, than as a really new translation. The later translations of Swedenborg's "Summary of the Principia," and "Treatises," also published by the efforts of the Swedenborg Scientific Association, were done with a more systematic view to accuracy and detail. I have a feeling of deep satisfaction, in spite of the inaccuracies in this book, that it was possible for my early guide and mentor in Swedenborg, Kant, and the history of philosophy, to issue in company with me the results of our enthusiastic collaboration, and that the volume saw the light in time. I cannot refrain from mentioning that we often differed with one another on every question under the sun, but never tired of returning to the fray. I have before me now my departed friend's edition of Kant's *Träume* with the

intention of preparing an address on Swedenborg and Kant, and have imagined how Dr. Sewall would have been fascinated by the discussion of Swedenborg's system of the two worlds, as compared with Boström's, a subject recently discussed by two Swedish students, Kylen and Ljunghoff, to be reviewed later in the course of a series of articles on Swedenborg in contemporary Swedish literature, to be contributed to the American New-Church periodicals. After a long and lively correspondence with Dr. Sewall, closing with the last work by him on the *De Cultu* in 1913, I received in 1915 a parting written message enclosing congratulations and two rose leaves, a red and a white.

The bibliographical and critical studies of the earlier period are recorded in the paper published in *The New Philosophy,* 1902, referred to above. The hitherto unpublished collection of notes and references will be included in extended form in connection with the text of the *marginalia* and fragments of Part III. which will be offered to the NEW-CHURCH REVIEW as a preparation for a revised edition in case that can be authorized, there being only a few copies of the work unsold. I always intended to prepare a thorough Index, and am not responsible for that included in the current edition.

Briefly noted, the editions of the *De Cultu et Amore Dei* are the following:

1. Swedenborg's Latin original edition of Parts I. and II., London, 1745. Swedenborg's copy of Part I. containing his *marginalia,* his copy of Part II., and the fragments for Part III., were all arranged in the folio Vol. VII. of the Photolithographed Manuscripts, Stockholm, 1870. The drafted sketch of Part III. was printed by Professor C. H. Odhner in *New Church Life,* 1895, and photographed in 1902. In 1791 Robert Hindmarsh republished Part II., London, and in 1883 Thomas Murray Gorman reprinted Parts I. and II., London. In 1914, November, the Latin additions as typewritten were sent to the New Church Press, 1 Bloomsbury Street, London, as there was a plan there to include these additions with Gorman's, binding

them in with it. The New Church Press turned my copy over to the Swedenborg Society, which has not yet returned it to me. Professor Alfred Acton has transcribed and translated the fragments, and Professor Eldred Iungerich has transcribed additions into his copy of Gorman's text. The late James Spiers lent me in 1902 his copy of Part I. of the original Latin edition, after his death presented to me by the executors of the estate as a memento, and containing, copied into the margins, the *marginalia*. On the last page there is written: *"Ex autographo Emanuelis Swedenborg scripsi in Bibliotheca Reg. Academiae Scientiarum Stockholmiensis.* J. A. Ahlstrand." The copyist was Librarian of the Royal Swedish Academy of Sciences.

2. The English editions are by Robert Hindmarsh in *Magazine of Knowledge,* I. and II., 1790, completed in *Aurora, or Dawn of Genuine Truth,* 1799-1801, and published separately 1801. In the *Halcyon Luminary,* New York, I., 1812. The editions of Clowes' translation 1816, 1828, 1885, in England, and 1832, 1864, 1914, in America. For titles, etc., Hyde's "Bibliography," CXXV.

3. The Swedish editions are Stockholm, 1816, 1902-03, in both cases fragments. The early manuscript translation of this portion is preserved in the Royal Library.

4. Moet's French translation, in manuscript, Part I. 1780, and Part II., 1785, is mentioned by Hyde, 3432.

It should be observed that Beyer in his *Index Initialis* refers to the *De Cultu et Amore Dei,* but that Swedenborg himself does not refer to it in the Index to *Arcana Cœlestia,* the printed edition of which refers to it.

The references by Swedenborg himself in his manuscript of the "Diary" for 1743-44, and in the "Explanations of the Word" or *Adversaria,* have been quoted in the writer's article in *The New Philosophy,* 1902, and also by Dr. Sewall and Professor Acton. The references to the manuscript of the *De Cultu* have been indexed and otherwise noted in the volume of Swedenborg's Journals edited for the press at Bryn Athyn by the writer, 1917.

One of the features in the book which early aroused the interest of students in England and Finland was the mentioning by Swedenborg of seven planets, when only six were known at the time. The early English periodicals comment on this, and I saw in March, 1913, at Helsingfors, Finland, two interesting papers on Uranus, in the Nordenskiöld Archives, referring to this matter. The *Principia* also mentions seven planets. White and Kleen incline to the interpretation that Swedenborg here was influenced by the prevalence of the mystical number seven in his day, and ever since Pythagorean antiquity. Some years ago I discussed this point with Professor Arrhenius, who inclined to the view that Swedenborg had an inkling of the actual existence of another planet through his acquaintance in England with Halley and his comet.

The varying interpretations of the "Worship and Love of God" by Wilkinson, R. L. Tafel, Frank Sewall, John Worcester, Lewis Pyle Mercer, Professors C. Th. Odhner and Alfred Acton, and Herr Hierpe, a Swedish writer, inclining towards either an allegorical or dogmatic interpretation of the theory of creation of man and animals there presented, have raised an important question. As indicated in this contribution, I have since 1902 greatly modified my first conception of this problem, but while favorably inclined towards the modern theory of biological evolution I of course reject its materialistic and pantheistic associations in the works of Huxley, Haeckel and their followers. Darwin himself acknowledged the Creator, and he refused to write concerning the origin of the first living forms or of the instincts as to their origin, nor was he an agnostic in the sense that Huxley was. The first New-Church writer to frankly admit biological evolution and to attempt an application of this principle in the interpretation of Swedenborg was John Worcester, for which he was strongly criticized by Lewis Pyle Mercer and others. Professor Odhner and others have rejected both the "hominine animal" theory of Worcester and the *De Cultu* doctrine of the creation of animal forms in vegetable fruits,

etc., holding to the immediate creation of all forms in the beginning, in a moment, and basing this interpretation on the theological works of Swedenborg. Other students consider that in this question, as in all others, the earlier and later works of Swedenborg agree, and should be accepted as having authority, the prior series because it constitutes Swedenborg's preparation to be Revelator, the latter series because it is the Revelation. There remains further the Codex of Nature and Science to be brought into agreement, and when that is attempted the difficulties and discrepancies first appear. A discussion of this problem is, however, not the purpose of the present contribution.

Alfred H. Stroh.

# "THE WORSHIP AND LOVE OF GOD."

By Horatio W. Dresser, Ph.D.

SWEDENBORG'S work entitled "The Worship and Love of God" is regarded in some quarters as a strange if not mysterious treatise, in fact unique among books on the origin and nature of life. Apparently, it should not be taken so seriously as the scientific and philosophical works, surely not so seriously as the theological works. Benjamin Worcester has little to say about it in his "Life and Mission of Emanuel Swedenborg." Mr. Trobridge quotes from it, and devotes a fair amount of space to an exposition of its contents. But one nowhere finds a satisfactory attempt to place this work in relation to the teachings of Swedenborg as a whole. One hears little about it among New-Churchmen, while some admit that they have never read it. The uncertainty into which it has fallen is perhaps due to the habit of taking the doctrine of discrete degrees very literally. It does not seem necessary to examine the antithesis between "earlier" and "later" works, to see if perchance this peculiar treatise be a link between them. The earlier treatises are far enough removed to involve a sufficient contrast, hence to interest students of the theological works. But "The Worship and Love of God" belongs to that intermediate realm which is neither purely philosophical nor yet divinely authenticated. Hence the tendency to pass it by.

It would not be difficult to undermine the opinion that this work is "unique," for one need not look far to find books on the most serious themes written in a semi-poetic and at times playful style. Philosophy found expression in poetry before it acquired the more serious prose which we associate with it. In ancient Greece it was quite the thing to write speculatively about nature in the form of

verse, introducing myths or personages by way of expressing views on the origin of things. Even as late as Plato's time this was done by the most serious-minded. Plato is fond of dropping into a myth when not sure of the view he is propounding. It was not until Aristotle came into vogue as a philosopher that philosophy assumed once for all its wholly serious style.

One might venture the suggestion that Swedenborg was in a state of mind not wholly unlike that of the ancients who chose a semi-poetic style. He was passing out of his scientific period, and not then producing works of an Aristotelian nature. He had speculated on the origin and nature of the soul, but was not satisfied. He was moving forward in great interior changes which were to bring him into the fulness of his period of seership. He was not yet in possession of the clue which was to make of the beginnings of the Bible an open book to all the rest. In this time of transition, no more sure of some matters than was Plato on certain great points, he indulges in this somewhat playful study of creation, ready at any time to give it up, as he did presently, in favor of the great work of his life. Viewed in this way the book is neither strange nor mysterious. It is important for the study of Swedenborg's teachings as a whole. It is by no means to be neglected merely because to interpret it means to depart in a sense from the habitual attitude concerning discrete degrees.

While not in any way questioning the doctrine of discrete degrees, one might protest that, having drawn the sharp lines which it calls for, unless we go back over the road to see what we have neglected we have made but little real headway. That doctrine is undoubtedly meant to guard the mind against confusion between truth and error, especially the confusion between the human and divine. Swedenborg himself gave this clue when, in the "Adversaria," he mentioned "The Worship and Love of God," and insisted that "what does not straightway coincide with what has been revealed must be openly declared as wholly false." Well may we ponder over the contrast

between the "aberration of our rational mind," as Swedenborg calls that statement which does not agree with revelation, and that Divine truth which stands above assault. There are statements into which we fall which are sheer aberrations. But having gained the contrast there is no reason for indulging in condemnations right and left, as if there were no truths in things intermediate. It is their failure to connect Swedenborg's higher truths with truths prevalent in the world which in part accounts for the failures of New-Churchmen who wonder why Swedenborg is not more widely recognized. There is nothing disloyal in the endeavor to trace the Divine truth in all things.

It by no means follows from the statement quoted above from the "Adversaria" that the work in question expressed "the last struggle of the unaided human intelligence to attain that goal constantly in view from the first — 'a knowledge of the soul'." For if we say that Swedenborg in his long and earnest effort to know the soul was guided by "unaided human intelligence," we put ourselves in a very difficult position. What impresses the unfettered reader of the life and works of Swedenborg is the remarkable similarity, in idea and phraseology, between some of the earlier and some of the later works. Given the clue, we find not only "anticipations," as some say, of the theological truths, but actual and constant use of principles everywhere implying the doctrines of correspondence, order, degrees, etc.

There are indeed "aberrations" or at least fancies in "The Worship and Love of God." These we may rightly classify when we see what sort of treatise we have before us. But in the foot-notes especially Swedenborg shows that he is thinking by means of the same orderly principles which guided him in his philosophical works and which he was presently to use more fully in his theological treatises. These were the structural principles of Swedenborg's type of thought. Swedenborg does not lose them when he takes up theological matters, but comes at last into full view of their scope and value.

It is difficult indeed to see how a follower of Swedenborg can speak of any such psychological state of affairs as "unaided intelligence." It is a truism from the point of view of any really spiritual philosophy that all men in all history when going in quest of spiritual things have been quickened by the very God whom they have set out to seek. Man always thinks when he thinks truly, that is, intelligently, by the aid of the Divine wisdom. Given the clue which the written Word discloses, one finds the invisible Word everywhere. Given the clue to illumined truth, one finds it even amidst "aberrations." Unless men had unwittingly been led along the pathway toward heaven, they would not know heaven when at last their eyes should be opened that they might see.

It is also a truism, but perhaps it needs to be repeated, that Swedenborg was being prepared for his period of seership throughout his life, from his early years. It need hardly be said that Swedenborg's mind was *aided* from the first of his scientific investigations to the end of his labors on earth. What needs to be said is that the increasing wisdom of his literary work was from the same source as the wisdom of his later period. What is more directly attributable to his own mind in his works is any statement which cannot be confirmed by the teachings of other wise men. It seems to have escaped the attention of some readers of his theological works that Swedenborg appeals to the student to verify what he says by *reason,* not to accept his statements on mere authority.

One therefore ventures the further suggestion that more attention might be given to the profound unity between the truths of Swedenborg's earlier and later works. "The Worship and Love of God" may be read by the aid of its foot-notes as the connecting link, and the playful passages may be taken simply for what they are worth, as poetic or mythical expressions giving outlet to another phase of Swedenborg's inner life while his spiritual sight was being opened and he was being prepared to write his theological works. His mind, aided at all points, was being led through

what appeared on the surface to be an experimental period, during a number of years. He had to break from much that was old and cleave to the new, to entertain strange dreams, and to become acquainted with the conditions of his later work. What is significant is the connecting guidances, the persistent principles which link the various periods of his life and make them in a sense interiorly one. One would not indeed be likely to complete from the clues afforded by this book the entire system which underlies such a work as "The Divine Love and Wisdom." One needs the more complete statement. But the point is that one finds Swedenborg thinking by the same principles.

"Every effect," he tells us, "is a continuity of causes from the first cause, and the cause by which anything subsists is continued to the cause by which it exists, since subsistence is a kind of perpetual existence" (n. 7). Things in the universe begin from their "first natures" and flow determinately "in order" to the "last or lowest things" (n. 23, note *o*, Rotch edition). There are two perfectly distinct principles, the natural, "in itself dead," the other, the spiritual, "in itself living" (n. 24). The natural principle is derived from the sun of the physical world, the spiritual from the Fountain of life itself, "the Supreme Deity" (n. 24, note *q*). The sun is the fountain of all natural things. But all real efficiency is the "flowing from the irradiation of the Sun of Life itself." The Life which is thus the true cause of all things natural is single in everything, that is, operates for a purpose, for "uses." There is accordingly a "universal Providence" operating from one thing to another "by a constant and eternal law" (n. 26). This Providence is in single things, it is not a mere universal. This immanence of the Divine in the single is indeed the very essence of universality (n. 26, *s*). "From this continued influx of ends into ends, and of uses into uses, it is clearly evident that everything has come forth from the Supreme Fountain of Intelligence and Wisdom" (n. 33).

The substance of things should not then be sought in

the visible world, but we should turn to the Supreme Substance (n. 47, *f*). The soul in turn is the real substance in man, from which all the substances of the body are active. The soul or mind as thus described is twofold, that is, consists of understanding and will (n. 49, *h*). These two parts or aspects of our nature, the "understanding of truth" and the "affection of good" (n. 45), seek union through love; "for love is an affection of union" (n. 48). This love in turn is from the Supreme, the End of Ends, the All of All (n. 49).

Our mental life originates indeed in a sense from events going on outside of us (n. 63, *d*); but all our states depend at last on the state of love (n. 67); "we live the life of Love, and from it our own life" (n. 68). The union of souls in a universal society is really our goal; and "as the quality of the love is, such is the union" (n. 55, *s*). This dependence on the one Love does not imply determinism but freedom, since our minds are so constituted that we may turn two ways, inwards or outwards, up or down. Into our minds two lights flow, the one from the natural world, the other from "the Supreme and His love" (n. 56). These lights meeting in our minds, give us our universe, heaven and the world. If perchance we realize that the Divine is behind the "representations," that the "veriest life of our intelligence is in representations," our minds may be "like the minds of heavenly beings" (n. 57, and foot-note *u*). Thus the great truth is to know that "there is only One who lives," from whom we both live and act (n. 58). The text draws abundant contrast between the two directions the mind may take, and describes love as the charioteer holding the reins of power (n. 59), and becoming "balanced between" (n. 60). There is also much psychological detail with relation to the mind and body. But the impressive consideration is the strong emphasis on the soul thus brought face to face with the issues of the two loves.

The terms "order," "influx," "inmosts and outmosts" are frequently used, and the visible universe is described

in general as an orderly representation of spiritual realities by means of material things. What is essential is a vision of the heavenly realities such that the mind may see the purposiveness of all things, hence may understand the principle of correspondence. "It is said that the heavenly paradise is opened, and that whatsoever is in it is foreshadowed in the earthly one; consequently that one is represented in the other, as will be seen confirmed more clearly in what follows; for such is the established correspondence, that we are introduced by natural and moral truths, by only transposing the expressions that signify natural things, into spiritual truths, and *vice versa,* and thus, as it were, from one paradise into another" (n. 55, *s*). Everything depends, therefore, upon possessing the interior clue or principle. We may then look anywhere in the universe, even in the most external regions, for "He is also in outmost principles" (n. 56), and find the Supreme Love from whom all things exist. The test is this: "unless our mind, like a door, is opened inward, He does not appear." Truly to retire interiorly within the self is to find heaven, to find that the mind is a receptacle of heavenly light. Through this process, rightly understood, God is introducing us both to our real self and to Himself. "He only lifted up the little shade, and filled thee with His own love, in consequence of which thou sawest thyself in inmost principles" (n. 56).

Swedenborg seems to have meant to be entertaining, in this treatise, to be true to the beauty of life. He permits himself to wander into delightful paths, as if granting his mind leave of absence for the moment, that it may be refreshed for the next serious efforts. But he always leads the way back by means of his foot-notes, and finally in the body of the text itself. Thus he turns from references to "Olympus" to the directly explanatory statement that "nothing is presented to the senses in the natural world, to which something in the spiritual heaven does not correspond. For nature exists for the sake of serving life, or the world for the sake of heaven, in order that ends

defined as uses may be exhibited as effects. These effects contain the reason of their existence, even as uses have the reason for their existence in ends. Wherefore in order that the secrets and wonders of a spiritual nature may reach our intellect they are represented before our senses by means of figures. Lights signify lives, from which is understanding, but fires the love of that life; wherefore intelligence is called spiritual light and its love, spiritual heat" (n. 128).

Here, plainly, we are not separated by a discrete degree from Swedenborg's theological works. We are introduced to a principle of interpretation which, if taken seriously, will disclose the very nature of life and the universe to us. Enough is said by way of explanation to guide the reader to the inmost recesses where shines the light of heaven. Piecing together the more serious statements of the book, the reader finds himself in possession of working principles which may be applied to the universe as a whole. Then from the mythical portion of the book he gathers the further principle that man from his infancy is guided by heavenly presences whose object is celestial wisdom. The myth falls away in the light of the central clue. Henceforth one will naturally desire that interior illumination which discloses the way for the intellect.

We may read something autobiographical in all this. The time came to Swedenborg when he not only let the mythical elements of his thought drop away, but also whatever knowledge he possessed that might properly be called external. What remained was that interior knowledge which his quest for the soul had been disclosing, and above all the method of acquiring such knowledge, namely, through what he later called the "internal dictate." Viewed in the light of that internal clue, his life presents a remarkable unity. We look for its beginnings in those experiences of his childhood which had already made known his sense of angel presences. We then trace his career through a succession of varying experiences, as he now pursued the sciences, now played his part in the affairs of

state, travelled in quest of further knowledge, or studied the nature of the soul. Always within his deeper selfhood there was a far more significant life than his relationships with the world of his day ever made clear. He might indeed have made more use of his psychical powers, had he not possessed this more significant inner life. He might have been the unbalanced visionary some critics of his later life have supposed him to be, had it not been for this interior experience. He might have been misled to the end by the strange dreams which perplexed him during two years, had it not been for this saving grace. So too he might have continued to write books like "The Worship and Love of God," he might at least have finished the one before us, instead of ending it so abruptly. The central consideration from first to last is this interior development persisting through all phases of his life, and bringing him at last where, with only the Hebrew text of the Scriptures before him he dedicated the remainder of his days on earth to the following of that "inner dictate" which had then become, explicitly, his guide in all things.

In other words, to understand "The Worship and Love of God" we must judge the lower by the higher, the intermediate work by the later. Of course one should avoid reading too much wisdom into this semi-mythical book. It is not a theological treatise, and on many important points it fails to give the right clue. One must discard it wherein it conflicts with the theological works. But to read its psychological notes in the light of "The Divine Love and Wisdom" is to find it full of truths to be accepted once for all.

The whole problem of the book turns then on a point not discussed with sufficient frequency among New-Churchmen: What is the distinction between revealed truth and other truths? The tendency has been to read Swedenborg's theological works with the assumption that they contain no errors, that Swedenborg never uses the same word in more than one sense, and that these works are to be taken literally, as verbally authoritative. To one who reads

Swedenborg in this manner, his works must seem remote indeed. But students of the writings of another stamp have suggestively pointed out that the later writings are not inerrant, that the use of words varies, and that to read literally is to miss the profound wisdom. The result is not what some might fear, a breaking down of the distinction between the kinds of truth, but the discovery of *the principle of interpretation* which Swedenborg himself meant the reader to find.

The true principle of interpretation undoubtedly turns on the teaching, verifiable by the experience of the reader, that there is in every human mind an "internal dictate." This dictate is not by any means obvious. To know it in its true estate one must indeed have learned the profoundest truth of "The Worship and Love of God," namely, that our inmost life is from the "Supreme Love," in whose being we live and move. But granted this disclosure, one then carries about within the soul a sign or standard by which to test all propositions and judge all facts. No truth is true merely because set down in the written Word or in Swedenborg's writings. Truth is symbolized by words, as indeed it is represented by the things and events of the outward world. To know it in reality is to discern the principle behind the sign. Discerning it, one may turn anywhere in the universe and find the same laws and principles. All life is a progress toward such discernment. One must dig and delve to find these laws and principles in the Bible, one must dig and delve to find them in Swedenborg's later writings. The truth is not obvious and is not meant to be. It can be as readily overlooked in the theological works as in "The Worship and Love of God." This interior truth is indeed different in kind from all outer truth. But it is not foreign to the human mind at any stage of development. We were not born full-fledged men, able forthwith to read any treatise that might be put before us. We were born, as this book shows us, in the stage of mental infancy, and our real interior life has been an awakening into the light of truth.

From the teachings of this book we may draw one great inference at least, namely, that the old idea of creation, namely, the sudden appearance of a fully grown man, is untrue. Swedenborg apparently intends to lead the reader away from all literalism to the inmost core of truth in his treatise. Not much remains, to be sure, when we have stripped off his poetic imagery. But not many principles were supposed to remain. All we need at the outset is this profound teaching concerning the interior growth of the soul from infancy, under heavenly ministrants. To see the force of the principles here merely hinted at, the descent from inmosts to outmosts, the law of correspondence, the two-fold nature of the human mind, etc., is to be prepared to think in entire seriousness. True thinking, this treatise makes plain, is in terms of that interior light which all externals represent. To think truly is, as Swedenborg here tells us, to "open the mind, like a door, from within." Thus to open it is to come into knowledge of the priceless "internal dictate" which will enable one to pass from "The Worship and Love of God" to the deeper study of the Word. To claim this ability for oneself is not by any means to exalt the self, not to minimize revelation; but simply to acknowledge the source of the living Light without which not even revelation can be recognized.

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# EDITORIAL DEPARTMENT

## THE POINT OF VIEW IN THE STUDY OF THE THEOLOGICAL WORKS (III): CENTRALIZING THE WORD IN THEOLOGY.

The Church's whole concern is to minister the Word of the Lord to men. This seems the assertion of a commonplace of religious effort; yet the fervor of occasional expressions to this effect would indicate that it is no commonplace as an achievement. At the recent closing exercises of the Theological School the President of Convention declared that what above all we desired for strength and service was a Bible Church, a Bible ministry. In the issue of the *New-Church Messenger* current at this writing a younger minister avows that he feels it to be his task to open the Word in a way to give men and women food and drink from it. And a correspondent, commenting upon the first of this series of editorials, wrote then, "The contribution of the New Church to the unfoldment of a new world is not statements from the doctrines, nor statements about the doctrines, nor expositions or interpretations of the doctrines, but an apprehension of the Word of the Lord." This last declaration especially introduces well the point of the present editorial, urgent as the latter is that the great concern of the Church, trite and undenied as it seems to be to say it, is to preach the living Word of God in regeneration of human life.

The realization of that aim is truly a lofty achievement. It is never easy to do. To reach into the living Word of God? Especially now when its mighty scope is indefinitely extended in the revelation of the spirit and life of it still more fully and the profundity of its letter? Is it easy to handle its powerful letter in a way to sway life with its holy pronouncement? Is it so easy to wrap its diversified letter, history and song, up

like Elijah's mantle in a presentment strong enough to part deep waters for human progress? Easy to see into its spiritual significance? It *is* comparatively easy to make statements, and of course to recite another's statements of the spiritual sense of the Word; it *is* easy to teach facts about the Word and to say what is said in it, and how it is composed; but to preach and to minister the living Word of God in its beauty, with the native force of its holiness, and in the might of its purifying and reconstructing truth, is that not a high and rare business, an achievement with a sure effect? And is not that what the Church sets out to do?

All ministries, in whatever communion, fall short of the entire aim. Among them ours does. But more than that has to be said in our case, I fear. Our case is different. Unlike them we assert an intervening revelation which at least enthrones itself beside the Scriptures, in the view of some ousts them from the center of theological study and from the core of preaching. In the April issue of the REVIEW, in a criticism of the conventional point of view in the study of the Theological Works, we made mention of the subordinationism of the Scriptures which this point of view practises. It constitutes the Theological Works the center in theological thought and pulpit proclamation. We reach the Scriptures through them, and know the Word indirectly as the substantiation of the doctrine. To recur for an evidence again to the current *Messenger*, in a communication we are told that "The strength of the early New-Churchmen was derived from their systematic reading, study and understanding of" the Word? no, "the theological works of Swedenborg." Throughout that article the Word is in the background of the proposed study, the doctrines in the foreground. There is a bad interposition of which we alone can be guilty, of doctrines between men and the Word. The ungainsayable impression of the reader of most of our literature and the hearer of most of our preaching is that most of us seek conviction from him of the truth of certain doctrines and that we cite the Scriptures only in their support. We may not purpose that impression, but give no foundation for it we

must; and a humble abandonment of a conceited doctrinalism is the only course. In the doctrines we do preach, or might preach, the living Word and minister it; let there be no misunderstanding of the writer on that score. But whatever our effort that is not the effect of our preaching. The Word does not seem to men the substance of our preaching, but certain tenets do. Empowered by our doctrines beyond all other ministries to minister the Word of God we intrude on men's attention what should enable us to that ministry, but what is not the bread and drink of it. We are presenting certain doctrines, and we bring in the Scripture to make them good.

In this bad performance we are held by the whole point of view which conventionally we have occupied in the study of the Theological Works. While we approach the doctrines as we do, this effect will surely continue. It is this implication of the point of view in studying the Theological Works in our use of Scripture which we mean in this paper to canvass, critically, but with constructive conclusions.

There are hardly any other reasons for our practice than this point of view. What other reasons present themselves resolve themselves soon into lack of equipment to occupy any other point of view than the conventional one. There is our obvious lack of acquaintance with the Scriptures in the letter of them. Historical and literary study of them is a closed book to us. There is no better testimony to this fact than that up to now there has been no training in this department for students for the ministry at the Theological School. Not long ago a survey of theological seminaries pronounced our school as quite entirely deficient in this department, and rightly. A systematic acquaintance with the Scriptures from Genesis to Revelation, inspired books and uninspired, we lack, and do not even know quite how to value, and indeed, to modern phases of historical and literary study, rich and positive as it is in its results, we tend to the attitude of all conservative sects as though we were one of them. There is practically no direct and general study of the Scriptures

among us, but what is incidental to the formulation of doctrine or to spiritual interpretation.

And here we come upon another reason why to the world we at least seem so often not to be presenting the Word of God. Without an appreciation of the historical significance and the literary meaning of what are often great masterpieces of literature as far from off-hand interpretation as Shakespeare or another master, we do a disembodied spiritual interpretation in what we think of as preaching the spiritual sense of the Word. It is no full-bodied exposition, obviously a body of Scripture truth. At the base of the spiritual interpretation lies a thin basis of words. The plain meaning of these we ignore, and sometimes even deny, and to them we tag a higher meaning. The result is a series of concepts which strike men not at all as the Word of God; ideas with no plain residence in the Scripture. We are "in the air," as people say so often, and so discouragingly, and so truly, and, let us hope, to good effect. But were we in command of the original meaning of the Word in its letter, and not only in respect of our especial text but in great stretches of Scripture, we should have for the basis of our loftier exposition not just the words of the letter but the whole and a living and an imaginatively reproduced historical situation out of which the spiritual sense would mount, why, quite of itself, without any "This represents," and "That stands for," to climb awkwardly by. This unfounded interpretation does not appeal, it should not appeal. It is no ministry of the Word of God. It is an exercise, not at all graceful or attractive, in "decoding" a letter that needs deciphering apparently in some mystical way in order to get any sense out of it whatever.

A good knowledge of the Scriptures in the letter of them would not only help to a full-bodied spiritual interpretation of Scripture, besides being extremely significant in itself, but would also help towards a better point of view in the use of the Scriptures in doctrine. Is it unjust to say that in general our procedure, whether in a theological treatise or in pulpit work, is to take our doctrine from the Theological Works, and to give it the best statement in point of lucidity

and power and illustrations that we can, and all the time buttress it with texts from Scripture? What multitudes of tracts now, and of circulars, and of sermons, exemplify this time-honored procedure! For there is absolutely no mark on it of a New Church. It is the ancient sectarian method. Take your tenet, state it, and prove it with Scripture. It is largely abandoned in the religious and theological world around us, abhorrent as it is to "the scientific method and spirit." But our doctrines, not less antagonistic to it, have left us unmoved in this old, dogmatic, proof-text use of Scripture in doctrine. We do not use the same Scripture as did the traditional Protestant theology, but what canonical Scripture we do use we use in this way. The method stands for a prime interest in the tenets advanced, a secondary interest in Scriptures by which they are substantiated.

Strange as it ought to seem, we uphold ourselves in this customary procedure by a statement made in various places in the Theological Works, like "Doctrine concerning the Sacred Scripture," n. 51, and "Arcana Cœlestia," n. 10324, that the Word is not understood without doctrine. This is taken to warrant our reading the Word only from our doctrine. It amounts to preconceiving the doctrine. This the statement cannot possibly mean, in the light of Swedenborg's own use of the Scripture in doctrine, and in view of the explanations made of the statement. It means no more and no less than that one cannot hope to understand the Word without systematizing its teaching, seeking to arrive at the teaching that represents it as a whole, and not remaining content to assert any idea at all that can be rested upon some text or body of texts. This is plain from an alternative way of saying that the Word cannot be understood without doctrine: "they who read the Word without doctrine," says "Doctrine concerning the Sacred Scripture," n. 52, *"or who do not gather for themselves doctrine from the Word."* To gather one's doctrine from the Word for oneself is very different from going to the Word with one's doctrine preconceived. The misunderstanding of this statement must necessarily be a strong influence in subordinating Scripture to doctrine, and

in turning preaching of the Word into the assertion, on the strength of the Word, of peculiar tenets.

It is worth while to single out another item from the general habitual use of Scripture in doctrinal work. After taking our doctrine first from the statement of it in the Theological Works, we go on in our re-statement of it to *prove* it with Scripture texts. This seems an unfortunate twist to give to the process of the confirmation of doctrine from the Word in its letter. Translations make Swedenborg's Latin too strong often, and our prejudiced habit, inherited from such use inveterately of Scripture, gives his language the connotation of proof, too. He is not proving doctrine from Scripture texts, however, as, I hope, we shall see in a moment. The assumption of doing so is not convincing to the modern mind, even if that mind be thoroughly reverent but at the same time aware what proof is and how the Word is meant. The living Word of God comes always as a truth bearing its strong witness to itself, edging down on the conscience, and appealing to the stoutest perceptions, and offering but sample statements of itself from the written Word, not proofs but confirming expressions, that is, strengthening by their explicitness. But to handle the truth just as logicians, and then to muster texts as proofs, is to offer such an argument only as we can make, not to be the spokesmen of the Word as it comes to the devout life, the conscience, the perceptions, the contrite heart, and not just to logic and reason.

A passing word upon a third weakness in the usual procedure which we follow in employing the Word in teaching our doctrines. Doctrine is the formulation of the letter's significance. It is its elaboration. Into that elaboration there come elements and material from many sources, the history of religious thought, the development of spiritual experience, and among others, the light of the spiritual meaning of the Word. That is, taking the Word itself for the source of doctrine, there are two unlike sources in it, its letter, yielding the general substance of doctrine and its spiritual sense, affording many illuminating details. Often our literature and our pulpits adduce a Scripture as confirmation

where it is properly, in its spiritual sense only, a source of one or another enlightening detail. Quoted as an expression substantially of the doctrine, a Scripture then seems wrongly used to the man in the pew—he wonders how we can distort it so. This illuminative use of the Word in the spiritual sense (Doctrine concerning the Sacred Scripture, n. 56) and its confirmatory use in its letter, often interwoven by Swedenborg as in "True Christian Religion," nn. 139 and 140, have not been distinguished sufficiently, and the confusion of them has been the cause of many an impression that we suit the Scripture to our purpose and read our doctrine in and not out.

We have ample guidance, of course, in the doctrines, to such an attitude to the Theological Works that we shall be preaching in the doctrines and by means of them the living, the more fully disclosed Word of God. Swedenborg's own use of the Scriptures in the formulation of doctrine, enshrined as his habit is in these monumental works, affords complete guidance. The fact that he elaborated his teaching with only the open Word on his desk before him ought to be suggestive. Still we know altogether too little about the history of his use of the Scriptures in theology. The data for that history are contained in books not well or at all widely known among us, the "Adversaria," the Bible Indices, such Marginalia as Mr. Iungerich has put us in possession of. Much study is possible on the subject, and valuable study, with practical outcomes for the ministry by us of the Word in which the Lord shall move throughout as the One Divine Figure, come again, indeed. How far did Swedenborg consciously determine and employ his method of using Scripture in theology? How far did the pursuit of his mission generally guide him unconsciously into this use of Scripture? Beyond the outlines of it which he gives us in the published works did he ever formulate his method? When did he compile the book called "Scripture Confirmations"? For what? How did he use it? If not as a storehouse of proof-texts, as what? What would be an appropriate title for it? It is amazing how many underlying problems to New-Church positions

have yet to be studied. We have here a little nest of them.

In its outlines Swedenborg's use of the Scriptures in the formulation of the doctrines can be quickly sketched. He was alive to the inequalities of the Scripture, the mixture of the jejune and the significant, the shifting moral standards that conditioned its forms of expression, and so on (Apocalypse Explained, n. 356 (2), Arcana Cœlestia, nn. 8972 (2), 9349, 10637). Owing to these inequalities and for other reasons, he realized that to read aright one must read discriminating among expressions of the truth relatively as it is, and expressions of the truth as it seemed to men of a certain ethical level to be, between "genuine truth" and "apparent truth." This became a prime distinction with him, at which critical study of the Word has since arrived for some of the same reasons which weighed with him. (See Spiritual Diary, n. 4762, Doctrine concerning the Sacred Scripture, n. 91.) But Swedenborg moved on to another large discrimination. There were Scriptures characterized in the letter of them by a peculiar style, a continuous composition in correspondential language. Into these Scriptures the Divine mind came with a unique fulness, as into any expression that corresponded in detail with His wisdom and historical purposes. By these two discriminations Swedenborg arrived at the body of Scripture which he meant to utilize in the formulation of doctrine, or rather, the meaning of which he meant to formulate and so reach his doctrine. It comprised what he called "genuine truth" and also the "apparent truth" corrected, as this lay in the books with a spiritual sense. This body of Scripture he analyzed—"Arcana Cœlestia," n. 10248 is an example of this admirable rational analysis of the Word in its letter which underlay all his further Bible study. From this analyzed body of Scripture then he began to elaborate its doctrine, not just from assorted texts, let it be noted. And in this elaboration he drew upon every source of pertinent knowledge, the spiritual sense of the Word for enlightening details, previously developed doctrines of his, his philosophy of the spiritual world, psychology, what not. Always the Word in the letter afforded him his

basis, the germ of his doctrine, and never did he carry his doctrine where it could not be rested back on the basis from which he started, but the drawing of doctrine from the letter of the Word was more than the adoption of a statement of the Scripture as doctrine, it was a process of elaboration, every fact and every human faculty being levied on in the course of it. The analyzed body of Scripture yielded the germ of the doctrine, and the light of the spiritual sense, and the whole philosophy of the spiritual world, and the history of spiritual experience, and every pertinent science, were drawn into the process of elaboration as means of developing the letter's significance into a systematic expression and into relation with the whole of truth. Then Swedenborg would cite a Scripture in confirmation, as he said, of the doctrine, and perhaps two, perhaps thirty, Scriptures. These were no proofs, in his conception of what he was doing. They were sample passages from that analyzed body of Scripture which underlay the whole process. They gave the doctrine reference to God for source, and rootage in His Word, that is, went to present the doctrine as God-uttered truth. Such in general outline is Swedenborg's procedure in the use of Scripture in theology.

It goes without saying that he commends the same course to all theological thought. The guidance there is in his own procedure is availed of in the adoption of his method, not just in the assertion of what he himself produced by the method. He does not want us to assert and re-assert his own doctrinal product, the detached result of his method, but to present the Word of God ourselves after this fashion always, so large-minded, so clear-eyed, so living and so convincing a fashion of presenting the Word of the Lord.

What then should we do? Be disciples of the method that reaches into the Word of God so richly, and not just conservators of the original peerless product of that method. We need to elaborate the meaning of the Word in the letter, knowing well when we are confining ourselves to the letter, and also what in the letter it means. We need to utilize the spiritual meaning of the Scripture in this elaboration, again

knowing what we can refer to that source of enlightenment. And we need to employ all relevant thought and fact, out of fields, too, which were not explored or not so fully explored in Swedenborg's day. And when we come to cite Scripture we need to rise clearly above the proof-text method and mood. We should be presenting truth from seeing into it and not because we can give a written warrant for our statements. It is the Word of life we are handling, no mosaic, however cunningly fitted, of texts. How Browning scored the preacher who handled the Book in this "fine irreverence"!

> . . . he handled it so, in fine irreverence,
> As to hug the book of books to pieces:
> And a patchwork of chapters and texts in severance,
> Not improved by the private dog's-ears and creases,
> Having clothed his own soul with, he'd fain see equipt yours,
> So tossed you again your Holy Scriptures.

With the immature there is properly a stage when just the detached statement of doctrine as it is made in the Theological Works must be learned and re-asserted and recited. That we are not blind to. But maturity means a derivation of doctrine for oneself from the Word. The method of this has been fully exemplified to us; not to employ it, but to remain in the assertion simply of what has been taught us is to go without true enlightenment, to be sectarian, to miss the living Word of God (Arcana Cœlestia, nn. 9382 (2), 5402 (1, 2), 6047 (2, 3); Doctrine concerning the Sacred Scripture, n. 59; Spiritual Diary, n. 4762).

> There are two ways of procuring the truths of faith—by doctrinals, and by the Word. When man procures them only by doctrinals, he then has faith in those who have drawn them from the Word, and he confirms them in himself to be true because others have said so; thus he does not believe them from his own faith, but from that of others. But when he procures them for himself from the Word, and thereby confirms them in himself to be true, he then believes them because they are from the Divine, and so believes them from faith given by the Divine. Every one who is within the church first procures truths which are of faith from doctrinals, and also must so procure them, because he has not yet sufficient strength of judgment to enable him to see them himself

from the Word; but then those truths to him are nothing but acquired knowledge. When however he is able to view them from his own judgment, if he then does not consult the Word in order to see from it whether they are true, they remain in him as mere knowledges; while if he does consult the Word from an affection and end of knowing truths, he then, when he has found them, procures for himself the things of faith from the genuine fountain, and they are appropriated to him from the Divine (Arcana Cœlestia, n. 5402).

While this passage speaks only of a comparison of doctrinals with the teaching of the Word to see if the former are true to it, other passages among those cited above go further and speak of the gathering of doctrine for oneself from the Word. Now if this be incumbent upon the man maturing spiritually, how much more so upon the preacher of the Word of God. He shall press to the sources. However comprehensive and profound a draft upon the sources of life in the Word the doctrines may be, he shall press to the sources, not declaring that in the doctrines he has the Word, but by them reaching into the Word.

This approach to the Word, so that by our doctrine we shall be laying hold on the Word of life and reaching it out to others, cannot be made out of hand. For the layman it involves an intelligent interest in the truth of the spiritual life, at the least, but for the candidate for the ministry it means as much more as his profession is more than a lay interest. We are professionally unequipped to make this approach to the Word in our theological study until we range the historical and literary studies of the Scriptures. Nor is our study of spiritual interpretation of the Scriptures apt enough for the purpose of utilizing it for theology. We learn Swedenborg's statements of the spiritual sense, fragmentary statements, or incomplete, by his own account, but we win very little if any ability to see into the spiritual sense of the Scripture and from that insight preach the Word in its deeper significance. Also, besides being so inadequately equipped to use the Scriptures rightly in doctrine, we are uninspired to use them so. The old, tenetarian point of view (to coin a word) is so strong on us, and the adoption of Swedenborg's formulæ

simply and definitely offers such a plain, easy procedure, sure of its appeal to certain types of minds. If we can go still farther in the exaltation of the doctrines and call *them* the Word, we have only to be repeating and expounding them and the statements of them to be preaching the Word of God. Perhaps the appeal of this latter view is partly in the fact that it is an adumbration of the true object of the Church—the ministry of the Word in the regeneration of human life and the redemption of society.

WILLIAM F. WUNSCH.

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## THE TIME AND OCCASION FOR DEVOTION.

THE stress and strain of this enormous war have forced upon mankind, and especially upon civilized peoples, the temper and habits of devotion to an extraordinary degree. It is one of the incongruous features of war, throughout history, that it is made the occasion for arousing and exercising some of the primary human virtues, such as patriotism, united effort, and devotion; still more incongruous is it that this is true whatever the cause or the motive of the war. The effort is often made to distinguish between aggressive and defensive war, but this distinction is quite conventional and irrelevant. The fact is, war is by the very nature of the case more or less aggressive and defensive on both sides; it is for both a struggle for victory, and victory for the one is defeat, if not destruction, for the other. The struggle to avoid defeat is in so far a struggle for existence. This struggle, the struggle for home and country, for the life and institutions of the nation, is the real and insistent ground of the patriotic appeal; and once the struggle is entered upon the issue demands every resource and energy of human nature. The plea of self-defense and the appeal to patriotism become proper and inevitable. Thus war is glorified, whatever its initial purpose and conduct; and aggressive war becomes defensive, thereby securing all the forces of patriotism and even of religion. All this is horribly exemplified in the present war. The German government by a perverse argument

pretends that it entered upon the war in self-defense, but the element of self-defense was involved only in the purpose, systematically worked out, to conquer the world, and to secure undisturbed dominion; for this purpose imposed upon the world the unavoidable task of crushing Germany. This purpose was made all the more damnable by the impious, exclusive claim of an insane monarch to rule by divine right which was used to justify self-appointment to the office. In this way a group of nations and various misguided and unwilling peoples have been made agents and victims of a diabolical appeal to patriotism and other human virtues. Here we see, in the most heinous of all examples, patriotism and devotion capitalized and exploited for personal ambition, and in the interests of world-wide dominion; but we also see what war by its own nature involves, and what it inevitably leads to. On the other hand, this atrocious war of conquest on the part of the Germans has forced an unexampled combination of the nations of the earth into united resistance; the necessity for crushing this monstrous effort to enslave the world has made self-defense unavoidable, and the horrors of war have been brought upon us as upon the other nations that are invincibly determined to be free. All such circumstances tend to glorify war, although war seeks and accomplishes the destruction of the very virtues which are called upon to support it; it destroys homes, it destroys untold human lives and property, it destroys the products of human labor and the accumulated results of civilization; it destroys all these results of human virtues, patriotism among them.

Nevertheless, war is upon us; we must face it; we have no alternative but abject, iniquitous submission. Our energies are immensely strained, our moral qualities are intensely engaged, in the violent effort to repel invasion and to give the world freedom. It is an occasion for the severest exercise of our powers of body and mind, it is an occasion for unlimited concentrated devotion. Private life, domestic life, community life, all forms of organized activity and production, are called upon to contribute the utmost of our resources to the accomplishment of our task. Men and women are

trained, severely and systematically trained, in body and mind to do the best work they are capable of individually and collectively. We are beginning to marvel at the results and achievements due to the training and co-operation, required for successful war-making; and the war is credited with the resulting benefits to individuals and to the community, so again war is glorified. But, war is not the business of life, it is a vast calamity; the training and co-operation indispensable in war are the outgrowth of human capacities and human purpose, and it is the development of these in freedom and in peace that is the real business of life.

We need therefore to bear in mind that the virtues so vehemently aroused and exercised in war, are after all the virtues of ordinary everyday life. Patriotism, the love of home, and the occasion for devotion, do not end with winning the victory and securing the conditions of free and peaceful existence. Just now our immediate object is victory, but the real and permanent object lies beyond the war; it is the life which victory will secure. When we consider this life in its individual and collective aspects, the situation grows more and more serious. Our motives and purpose, our moral intelligence and moral elevation, may to some extent, perhaps to a great extent, mitigate the demoralizing accompaniments and consequences which are involved in war, and which are its constant and customary features; but to escape the demoralization we must be clear of vision and resolute of purpose. We must not only face the dangers of the present, but we must foresee the conditions of our future life, individual, domestic, social, and civil.

It is only too obvious that our civilization is threatened, threatened not most by German dominion, by class war such as we now see in Russia, by the amazing growth and power of plutocracy throughout the world, but by forces more subtle in character and more ruinous, forces which threaten now and always the inner spiritual life, with the morality of the social body and of the household. The ominous decline of the birth rate of the upper and better educated classes, the prevalence of social vice among all classes, the blind pursuit of worldly

aims and self-satisfaction, all point to the disintegration of our common life and of its centers and source, the family and the marriage tie.

The struggle for existence and for gain is sharpening men's wits and quickening their powers, but it is also concentrating all their energies of body and mind upon the aim of material well being. In spite of philanthropic organization and institutions, in spite of much admirable effort at social betterment, in spite of religious appeal and moral urgency, the diseases of our social body persist, if indeed they do not grow worse. This is inevitable, when indifference to the obligations of marriage and infidelity to the marriage vow are on the increase. The reasons are conspicuous. A naturalistic philosophy is undermining the religious convictions of larger and larger circles of the people. The morality of individuals and of groups is suffering decay under the demands of self-indulgent habits and self-seeking aims. Modern conditions of employment and industry, the crowding of families into apartments and tenements, the exactions of everyday life and the pressure of want, are making natural and wholesome family life more and more difficult, with the consequence that family ties are more and more avoided, and, what is perhaps even worse, more and more easily broken. This cannot go on indefinitely; with these foundations of morality disturbed, the extinction of the race, beginning as we now see with the upper classes, must follow.

All the elements of this whole portentous situation center in marriage, marriage as an institution and marriage as an inviolable personal relation between one man and one woman. In view of the conditions above set forth, it is idle, worse than idle, it is blind wilfulness, moral and spiritual perversity, not to see that marriage, both as an institution and as a personal relation, is perilously threatened, that modern conditions are fast creating a moral and spiritual atmosphere in which real marriage cannot exist. But it is not the social and industrial conditions that are most to be dreaded; the greatest danger is from within, from a mental attitude and from an anti-moral impulse, from a false philosophy with its

degrading moral standards, the individualistic conception of human nature and human life.

Individualism and individualistic philosophy are the natural enemies of morality and spiritual communion. The individualist is self-centered, self-assertive, and self-seeking. His philosophy is based upon the assumption that he is an essentially self-existent, independent personality; that the only proper function of personality is self-expression, because it is by nature self-existent. This philosophy makes self-will and self-determination the supreme law of motive and of conduct, it abolishes all truth and morality, it ignores the individual's spiritual and social dependence. The individualist repudiates the idea of God and the importance of his social fellow; God disappears from his world and his social fellow becomes his slave and his victim. The moral and spiritual poison of this philosophy enters through the feministic teaching of the day the very heart of marriage. The essence of marriage is mutual love, not self-assertion, not self-seeking. Husband and wife are created each out of the other; their relation to each other is unique, it is the primary, the essential, social relation. Their love for each other has its source in the Lord; it does not originate in their independent selves, and then proceed to bind these selves into union, least of all into a provisional, or temporary, or partial union. The love is received in the union more and more distinctly at higher and higher levels, the love constitutes the union and is the union. "Love is conjunction." The two are not only one flesh, they are one person, one man. Just as the angelic pair Swedenborg saw appeared as one angel, so husband and wife in spite of bodily separateness are really and inwardly, morally and spiritually, one person. This ideal of marriage, the ideal which our doctrines teach with the greatest clearness and completeness, is the prime need of our domestic, social, and civil life, today. Without it the institution of marriage is a mockery, or at best a social expedient, convenient, perhaps necessary for certain social purposes; but in the end a mere creature of self-satisfaction; while marriage

as a personal relation sinks to the level of animal self-indulgence.

To maintain the institution and the ideal of marriage is the first duty of the social order, and under modern conditions these must be maintained under radically hostile influences. These have been specified at some length above, but there is one such hostile influence which demands closer attention. It is the radically pernicious development of current individualistic philosophy, not of marriage, but of sex, known as feminism.

According to an authorized exponent of feministic philosophy, men and women are individuals in the sense that they are separate and distinct personal, social, and political units. As such units they are primarily concerned with the demands of self; morality and truth, in so far as they are considered at all, must issue from the self; the individual's will and interests take the place of law; what he wants and what he wills is his own concern; and his relations to others are to be determined at his own good pleasure.

Applying this to women, August Bebel—and the feminists generally follow him in principle if not in practice—insists that no institutions, no conventionalities, no social or public interests, should control or restrict a woman in the free disposal of her body or mind, that her nature as an individual demands that she should exercise her absolute good pleasure in all her relations with others, especially in her relations with men, that she is responsible to no one but herself for the use of her functions or the indulgence of her impulses. This in principle and in effect abolishes the covenant of marriage altogether, and reduces sexual union to the level of personal convenience and personal satisfaction; the idea of mutual obligation is deliberately repudiated, and the principle of absolutely free experimentation is substituted in its place. Under this principle, sexual union is prompted by the demands of self-satisfaction and is maintained at the good pleasure of one or both of the parties, so that each becomes the natural or premeditated prey of the other. It is the case had in view by Swedenborg in "Divine Love and Wisdom," number 47,

where he says: ". . . to feel ones own joy in another, and not the other's joy in oneself, is not to love, for this is to love self." He goes on to say that this love separates the parties and afterwards turns to hate. This probably describes a large proportion, certainly too large a proportion, of the marriages of the present day. We recall that Swedenborg said in "Conjugial Love" that true marriages were exceedingly rare in his day; in the light of his principles, we are able to see and to say that the same is true of our day.

The ideal of marriage set forth in the doctrines of the New Church is so central, so pervasive, and so determinative, in all social, moral, and spiritual life, that it is not only involved in all sex behavior but it is normally regulative of this behavior from childhood to old age. The mind and conduct of youth should be kept pure in this ideal, and free from all offense against it. This applies with gravest significance to the mutual behavior of the two sexes to each other in the early stages of courtship, so best with dangers and temptations. Violations of the spirit and purpose of marriage at this stage are responsible for untold sexual ruin, and for wholesale destruction of happy married life. Such violations are a part, one initial stage, of the great mass of sexual vice that underlies our social fabric. It is vain to expect to uproot this mass of vice by palliative, restrictive, and externally coercive, measures, when we leave its springs untouched. These springs are the natural sexual impulses, not merely unregulated, but as in our day fortified and directed by individualistic philosophy, and issuing in individualistic conduct. The only proper and radical corrective is a true philosophy of marriage, so deeply and fully inculcated that young and old will be enlightened and protected in thought, in motive, and in act.

The mutual love which constitutes marriage imparts and imposes mutual obligation, in particular the obligation to be faithful in times of strain and distress. Marriage is a growth, and in the earlier stages it is full of pitfalls and dangers which fidelity to the marriage vow and the marriage ideal alone will enable the married pair to avoid; this fidelity will

keep them united, and gradually raise the level and secure the completeness of their union.

But even more characteristic of marriage and more essential to its integrity is the mutual devotion which inheres in genuine marriage love as its specific quality; for real love means and is absolute devotion. Here then in the whole course of married life, in the struggle to maintain the integrity of marriage and realize its ideal, we have a time and occasion for devotion which cannot be exaggerated. Devotion here extends in all directions: to all the interests and activities, the amusements and work, of the married partners; to the children and their education, their work and play, their careers in the great outside world; to the community at large with its complex operations and tasks. Thus the spirit of devotion and the habit of devotion become universal, both in private and in public life.

Mutual devotion in marriage has its beginnings in the first approaches of love-making, and here the time and occasion for devotion are most critical. The quality of devotion is instinctive in true marriage love, but in mere sex love it is apt to be wanting. With young people therefore in the preliminaries of courtship the quality of devotion is the criterion by which to gage the reality and depth of their love for each other; accordingly, with the confession and pledge of love must go the vow of single-hearted and complete devotion.

From this point on through courtship, marriage, domestic life, and through all the varied activities of public life, the spirit of devotion and the habit of devotion become more firmly established and more complete. We recall the splendid doctrine of the degrees of charity, or love of the neighbor, given through Swedenborg. From below upward the neighbor is: the body, the family, the country, the Church, and highest of all, the Lord. But the Lord is also the neighbor in the inmost sense; He is the inmost good, the deepest truth, the purest love. With the love on these successive levels goes the corresponding devotion; accordingly, the devotion throughout the scale is primarily devotion to the Lord Himself. Love and devotion are more than inseparable com-

panions; they are by nature one and the same thing, for love is real and active only in giving itself wholly to others.

The time and occasion for devotion then may be seen in the ever-present opportunity for service, always, at its best, service of the Lord. Love and devotion to the Lord as the supreme and inmost object of devotion makes our service on all the lower planes real and true. Love and devotion to the Lord inspires us, as nothing else does, to raise all our faculties to their highest powers and sustains us in the constant effort to use these powers at their best. In this spirit, we develop and train our bodies, we avoid all deleterious habits as sins against the Lord and our best service; we develop and train our natural mental endowments to their full capacity that they may be fit instruments of our inspired and hallowed purposes; we control and direct our thoughts, feelings, and emotions, that the springs of our life may be kept pure and made fit channels of the Lord's own love and devotion.

Lewis F. Hite.

# BIBLICAL AND DOCTRINAL STUDIES

## INFLUX

THE subjects of the origin of ideas, thoughts, wants, satisfactions and feelings that make up man's mental life, and of the origin of the kingdoms of nature with their perpetual multiplication and preservation have interested thinking men for ages. While some have held that the body operates on the soul and, so, have attributed mental activity to the influx of an object into the mind, others have maintained that the soul operates on the body; that, for instance, the mind flows into the eye according to the state produced there by the imprint of the motion of the ether wave reflected from an object. It has been thought that man and the kingdoms of nature exist by means of an inalienable gift of life which is powerful of itself to preserve and create. Yet, again, God has been professed the Eternal Source of all.

This goes to show that if we probe into the mystery of the fact of life and action without some true principles, we may lead ourselves into contradictions by the easy way of appearances.

The object of the present study is concerned with presenting some of the more fundamental principles of the doctrine of Influx embodied in the Writings of the New Church. These fundamentals, to my mind, involve the fact of an only Source of Life and the scheme by which this Life projects, represents and realizes itself (as it does by an accommodation of its underived self to objects other than itself such that these objects have a nature like to their Source in that they tend to project, represent and realize themselves).

The doctrine of Influx is based upon the fact that there is an underived, self-existent Being from Whom the existence of all other beings is derived. This Being is the Lord Himself. While upon earth He tried to impress men that

He is Life itself and the Source of all power. "Without me ye can do nothing." "Thou could'st have no power at all against me, except it were given thee from above." Perhaps these verses are taken usually to describe the Lord's Goodness and His Providential control over the evil acts of men. But even this interpretation in admitting a Providential control over evil must admit also an Order or law through which a supreme Power expresses itself.

The fact of a Being who is the Source of all may be established on rational grounds. We see things come into existence and may inquire the cause. It does not satisfy us to hear that the seed is the cause of the tree, for the seed must have had a cause, namely, another tree. This leads, as we see, to indefinite regress. Everything of our world that we have knowledge of, once came into existence. It is an outrage to our thinking to conceive of something non-existing bringing itself into existence. Things come into existence through an agency not their own. This is true on all planes of finite existence. Thus in our demand for its cause we are rationally compelled to go beyond all things that make up our universe to an all-originating, self-existent Source.

It may be pressed here that when beings were created the Giver of Life imparted to them preserving and creating powers. Yet, it may be answered, "What self-preserving being would cut its own life off and die?" No! no being possesses life independent of the Giver; it must be held up and sustained, moment by moment, by a continual communication of life from the Giver. Death occurs not when life ceases to be present for communication, but when the organism fails because of infirmity to receive the life upon which further existence is dependent.

This supply of life from the Lord to all finite beings is what we mean by Influx.

A supply of life to finite beings! Before trying to get a glimpse into the method of this supply and the nature of the reception of it let us occupy ourselves with the finite being—man, and say to ourselves what is man—this something which receives life from God?

Man is an image of God: an organic substance produced by truth impelled by love. He is a form produced by God capable of laying hold of love and wisdom and reacting to them. Thus he is an active not a passive receptacle perfecting his likeness to God as his organism or as he himself lays hold of qualities of the Divine.

The whole organ of life may react to the inflowing love and wisdom voluntarily or intellectually. Man may react with interest, purpose, aspiration emphasized or with appreciation and knowledge. Man's love which determines the influx and its reception is the mass of reaction in point of adherence to an aim; man's intellect which guides his reaction is the thinking, the formulating that emerges from his desires.

God is Love. Man is a projection of that Divine Love. By man that Love is represented and by his reaction to and his embodiment of that Love God is realized. Can we find an analogy in our lives?

I desire to live in a house. From this desire come thoughts and means of procuring a house in which I could live. Then after obtaining the house my manner of living in the house would be the projection of my love. And by that state of living my love would be realizing and represented.

But, although God is in and is the life of all men, even the aggregate of men is not God any more than (to take an illustration from another field) the sum of the notes in a piece of music is the melody. The melody is in and makes the notes. The notes would be lifeless without the melody. Yet the melody is not the sum of the notes, for the notes would not be notes were it not for the melody.

This doctrine of the supply of life from the Lord involves our every activity. By Influx come all thought and affection; noble ambition or evil lust; enlightening truth or deluding falsity; love of home, country and noble character or of self; aspiration, effort, gratitude or sluggish content and rusting uselessness. Creation is involved. The vast system of the world is effected by Influx. The numberless stars, the moon and sun were created by projections of the Divine and are held in their course by Influx. The Animal, Vegetable and

Mineral Kingdoms of nature came into existence and are sustained by means of influx of life from God.

It is impossible to deal comprehensively with the subject in hand. We have considered the facts of the Divine Source of life and the human receiver of the bounty of life. Let us now approach the inquiry, how Influx between the two takes place. The Writings give me to understand that it takes place in two general ways: (1) immediately, (2) mediately.

1. Immediate influx, as the word implies, is a direct communication of life from the Lord into the souls of men. To this universal inflowing of life every angel, man and devil is indebted for his existence.

The region of the soul, which is the area of this influx, is the human internal. This internal dwells in the spiritual world, and acts and expresses itself through the body. It may subsist without the material body and is a medium by which that body is vivified from the Lord. We may think of this internal as being the structure of the "intellectual or rational" in contrast with the "external" or that development of the mind effected in memory knowledges.

Into conscious knowledge of this plane of the soul's organism, strictly speaking, no creature has ever come. We may better say this is a plane of finite life and experience so far removed from consciousness that no creature has ever entered there as of himself to pollute or pervert this never-failing bounty of the breath of life. Life streams perpetually into all souls and there is no death.

Divine Love is a creative fact. Constantly impelled towards self-realization it projects from itself a mass of affection. These affections are given form and, thence, a state which we may call a spiritual atmosphere or an accommodation of the Divine toward a finite reception. And, from this spiritual atmosphere there is another projection of impulse and the subsequent emergence of form and state. And, so, the process continues as the projecting life flows sphere by sphere, from higher to lower qualities, down ultimately to a conscious receptivity on the part of its subject. The spiritual atmos-

spheres are the means by which the Divine Life may adapt itself for entering the souls of men.

First, that life enters the highest or celestial plane—that plane of mind which is closest to the Lord and is the highest possible attainment of human endeavor Here the entering life is of the greatest degree of finite purity. This degree the celestial angels actively and consciously enjoy.

Secondly, this inflowing life is received into the spiritual degree as it flows from the celestial. The Divine life entering here has undergone modifications and accommodations to the recipient, has taken on impurities inevitably engendered by human infirmities. Angels of the spiritual heaven enjoy this realm of human attainment.

Thirdly, the inflowing life, accommodated to lower human needs, descends into the lowest spiritual degree, then through this degree into that plane of the spirit closest to the purer things of nature and by "correspondence" flows down into the sensible, rational and affectional activities of man in the world.

Let me state here that this immediate influx does not enter the conscious activity of the life of man. Immediate influx communicates life but does not alter the details of life. As the word implies it comes direct from the Lord without any human agency. No personal instrumentality is required. Each angel and man, as it were, seems to be conjoined directly to the Great Source.

Since Jehovah clothed Himself with the human and entered into the moral struggle, the suffering and the interests of the world, since He united a mind humanly conscious of life with the Divine mind He is able to enter into our souls with a new and fuller immediacy.

II. "Mediate" influx by its name shows that it denotes an influx in which a third person is involved. This is a descending influx of life from God into sphere after sphere till it reaches man and nature. Mediate influx may be divided into two heads: (a) general, and (b) particular.

(a) General influx is the force that the heavens as a whole exert upon the lower planes of existence. The heavens as

a single unit transmit an influence which is universal in its scope. Every living thing is affected by it. This general influence or effort is primarily from God. God transmits it through the atmospheres of heaven and the earth. We may think of these atmospheres as being successive adaptations of the Divine love—or transmitted endeavors to realization. By means of these spiritual atmospheres and the natural atmospheres, aura, ether and air, there are imparted ultimately the potential germs of the Kingdoms of nature. Or we may say the Kingdoms of nature are a projection from the Divine through successive steps of creation. And, by this influx the members of the Kingdoms of nature are impelled to function, instructed and sustained. The stamp of the spiritual is upon the world of nature. Animals, plants and rocks in all their diversity are the ultimate expressions of affections, thoughts and knowledges of heaven. Through the perverted affections of hell poisonous and ugly animals are sustained and through the fine intelligence and noble affections of heaven beautiful plants and useful animals have existence. A great impulse according with the state of heaven seems to pervade the world and tends to mould it after the image of heaven.

(b) Particular influx has for its office to provide man with the thoughts and affections that may lift him into an orderly life in conjunction with the absolute will. It involves all the phases of the transformations of a man from a rudimentary or diseased condition to a heavenly state. It works and takes effect according to the disposition of man. It lies within the power of the man as an active receptacle to lay hold of his highest thoughts and to embody in his life his every highest affection. If man is so disposed he will receive more and more freely and grow into a heavenly personality. But if there is no determination to seize his highest promptings the stream of purer thoughts and desires grows thin and polluted.

It will help us to understand this variety of influx if we first review some of the characteristics of man. (1) He is a social being. On every plane of his mind he is in association with others. His life is bound up inseparably with men

constituted like himself. (2) He is connected with God through angelic societies. Each ascending plane of man is surrounded by hosts of spirits. Thus his degrees of mind are conjoined respectively to celestial, spiritual and natural-spiritual spirits. He feels the influence of these spirits and, also, he himself exerts an influence which pervades the whole society. (3) The members of the spiritual world and the minds of men are conjoined into one vast society, each member functioning in its peculiar way, each feeling the influence of another and the harmony of all. Men here are not conscious of having the spiritual world about them in this way.

If we think of man as such a being, it is not difficult to see that the world of spirits is the source of his thoughts, ideas, feelings and desires. Let us consider how a thought or affection originates with man. An idea comes to us, an impulse to pursue a certain project lays hold of us. If we try to analyze our mental process in order to find out whence this idea or impulse is, we find difficulty. We know that generally our impulses and thoughts are conditioned by our purpose and consecration. We are not apt to feel a strong impulse for something heretofore held in aversion. It is our life that seems to determine what we think and desire. And our life is a member of a great society. From our life's love, which draws us into association with homogeneous societies of the spiritual world, there flows an impulse, and from this impulse there emerges a thought. Therefore as our whole reaction seeking some end is, or as our conjunction with spiritual societies is, so is our mental activity. We are plastic to the influences of heaven or hell as we receive them.

I am given to understand from the Writings that each man is attended by guardian spirits, two satanic spirits and two angels, the satans suggesting evil ways and the angels guiding toward ways of usefulness. Besides this, angels clothe themselves with the memory of man, act unconsciously in connection with the inner chambers of man's mind and suggest ideas and desires.

Influx, then, of every variety works from within outwards, from activity itself to things more inert, from higher to lower, from God to every form of existence.

HENRY REYNOLDS.

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## "THOU SHALT NOT KILL."

THIS divine command, in its nakedness, is for the natural man—for those who from selfish and evil motives would desire to take the life of a human being. To all such, the Lord simply commands "Thou shalt not kill,"—thou shalt not take the life of a human being.

But for good or regenerating men—for such as can distinguish between good and evil motives, the command is modified. It becomes thus: "Thou shalt not kill" from any selfish or evil motive. But it is allowable to kill from a good motive, or when it is necessary for protection of others or of oneself from attacks of evil men: for instance, from attack of a burglar or assassin, or to protect women from assaults, and in several other cases where it seems necessary for disabling a wicked adversary, or even in some cases to stop the flight of such, and their evasion of the law.

And in case of war, as in the present one, it is allowable, and even necessary, for the nations who are fighting for protection, and for the right, for justice, and the reign of law, and for the triumph of liberty and goodness and righteousness, against and over aggression, covetousness and foul wrong of every sort, ending in slavery and subjugation of others from selfish lust of rule and tyrannical power, to kill the troops of the army of the nations who are fighting for these evil and sinful motives—so far as it may be necessary to conquer them, and to compel them to desist from their wicked designs and their accomplishment, and also to compel them to make restitution for past offences.

It is always the same principle. The *motives* show what is allowable, and what is not. It is protection and right against aggression and wrong. And the same principle shows that it is wrong and not allowable for the Germans, or those

who represent aggression and wrong, to kill a single British, French or American soldier for those purposes, or to take a single human life. They, however, do it, though it is not allowable, but directly contrary to the command of God, and they are also violating every other command of God, with differences of guilt and accountability, of course, according to their motives as individuals.

Nevertheless, it is never allowable or lawful for any man to *hate* another, or to kill him from hatred, for this is a bad motive. It is the spirit of killing or rather murder, for John the apostle says (I. John iii. 15): "Whosoever hateth his brother is a murderer"; and the Lord says (Matt. v. 44): "Love your enemies." Can we then kill and at the same time love them, and reject hatred of them? Yes. There is no man or nation so wicked, but that we should hope and desire and even be willing to pray, as indeed the Lord told us to do, that if possible they might be led to repent of their wickedness, and finally be saved.

The word "murder" expresses more perfectly the bad principle underlying the killing, than the word "kill" itself. It is lawful sometimes to "kill," but never to "commit murder:" that is, never to kill from malevolence. In one word, it is never lawful for a child of God to harbor an evil spirit.

In addition to the above, it is fair to say, that among so many Germans there may be some who are fighting for love of their country, and who, having been deceived by those in authority, really do believe that their cause is just, and that they have the right on their side. If such there be, they are excusable for fighting and killing their opponents, especially if from conscientious scruples they refrain and refuse to perpetuate enormities.

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In addition to what I have written above I would say that every good man has a horror of taking a human life: first, because the Lord has ordained that every one shall live on the earth until He calls him to go (see Luke xii. 20), without our interference, unless, as was pointed out in what has preceded, some evil act or attack of his, as an individual, or,

fighting with his nation in a war of aggression, makes it necessary or just that his natural life should be forfeited; secondly, because no good man desires to inflict any injury on another, least of all to destroy a human life, in accordance with the Lord's words in the prophet: "They shall not hurt nor destroy in all My holy mountain" (Isaiah xi. 9); and thirdly, because it is such a terrible thing to send a person into the other world without giving him every opportunity and time for repentance and regeneration, since the Lord says: "Except ye repent, ye shall all likewise perish." (Luke xiii. 3, 5.) The responsibility of so doing is something awful.

Hence every good or conscientious man should and would avoid taking a human life in his individual capacity if it is a possible thing to do so, and at the same time attain the end of protection from a wicked physical attack upon others whom he can defend, or upon himself. That is, he would hope and endeavor to put it out of the power of his enemy or assailant to do the harm which he intended, by disabling, or wounding him, or cutting off his escape, rather than by killing him.

In this connection we may briefly consider the subject of *capital punishment.* As just said, it is an awful and a pitiful thing to send a criminal to the judgment, if there is any chance or possibility that he might repent if allowed a further lease of life in this world, with the advantage of proper instruction and good influences. It may be objected, however, to this, that a murderer, or one who has killed another, should die, because such a person could not repent, but must be eternally condemned, and so lost. But the Lord teaches differently. He said: *"All sin and blasphemy* shall be forgiven unto men, except the blasphemy against the Holy Spirit" (Matt. xii. 31; Mark iii. 8-30).

No one, therefore, can certainly know that any man, if given a good opportunity, and proper instruction, surrounded by good influences, and invited to repent and to give his soul to God, might not be led to begin a new and holy life, and if faithful to his life's end, be finally saved, and attain the Divine approval and heavenly felicity.

The theory of those who have favored capital punishment has been that there is no other way or means sufficiently severe, of deterring a murderer, or one who has killed another, at least from anger, revenge or vindictiveness, from doing likewise to others, and of deterring others from doing likewise, or from regarding the taking of human life as a light offence, which may be committed without apprehension of punishment by the death penalty. If imprisonment for life or for a long period—say twenty years, with reduction of time for good or exemplary behavior,—were believed to be a sufficient deterrent, and protection to society from his being at large after his incarceration, or from his possible escape before the end of his term, the alternative of imprisonment might be adopted.

Of course, the deterring of people from committing crime by fear of paying the penalty of imprisonment or death, is a purely natural motive, and is founded on the view of a human being as merely the possessor of a natural mind, and with no regard whatever to his spiritual mind, or to his possible repentance and regeneration before God and from God. Hence it seems to me that there is no field where the teaching and preaching of true doctrine, especially of the two essentials of the Christian Church, namely, (1) true repentance of life according to the Ten Commandments and the Great Commandment of neighborly love, and (2) faith in the Lord Jesus Christ as the source of our power to shun evil and do good, or the first Great Commandment of love to God,—that there is no field, I believe, where this teaching and preaching—with invitation to embrace this true religion in thought and life—is more necessary, truly useful and merciful, than to those who have been imprisoned; and possibly no field where sincere teachers, with sympathy for their unhappy condition and for their souls, are more likely to be successful and effective of genuine good.

ALBERT P. SCHACK.

# CURRENT LITERATURE

## "THE FREUDIAN WISH."*

THIS book is interesting from two points of view: from the point of view of Freud's contribution to the science of psychology; and from the point of view of Professor Holt's interpretation of Freud's doctrine of the "Wish" as the key to psychology and ethics.

Dr. Sigmund Freud has come into recent prominence because of his studies in the field of psychological by-paths; in particular, the sex problem, dreams, neuroses, and psychoanalysis. In his work, these topics hang together on the thread of a theory of the "Wish." By "Wish" is meant, in this theory, a course of action; and Freud's psychology is an attempt to explain conduct as the outcome of the conflict of wishes. It is at this point that Professor Holt's book begins.

Professor Edwin B. Holt, who was at the time of writing one of the professors in the psychological department of Harvard University, has been a pronounced champion of what is known as the "New Realism" in philosophy, and of the "behavioristic" interpretation of conduct. His views have been expounded in the magazines, and more systematically in his "Concept of Consciousness," which book preceded the one under review. In this earlier book, the author develops with much wealth of argument and detail, and no little controversial impetuousness, a bald behavioristic theory of consciousness.

In recent philosophical literature, and especially in realistic circles, there has been much systematic labor spent in the attempt to re-interpret the facts of consciousness, the operations of the mind, in terms of action; the action of the

* *The Freudian Wish and Its Place in Ethics.* By EDWIN B. HOLT. New York: Henry Holt & Co. 1915. 212 pp., 12mo. Cloth, $1.25 net.

nervous system, especially the elaborate complexity of this action, has been looked to for the solution of the problems of conscious behavior. Bergson's attempt to idealize, spiritualize, or de-materialize, our knowledge of bodies, has suggested to psychologists of physiological interests a view based on the re-active arrangements of the nervous system, namely, the reflex-arc. Bergson's analysis of perception resulted in a view that made the so-called objects of perception perceptive units rather than objects; and this result seems to have provided a half-way stage in the direction of a behavioristic interpretation of the kind now under view.

Students of Swedenborg who are familiar with his anticipations of brain physiology, well know the close association in his mind of brain and thought; in fact, these are so nearly identified, in language at least, that he seems to be on the verge of a mechanistic psycho-physics. It is not surprising then that other close students and investigators have taken this clue, and attempted to work out a theory of mental operations in terms of the reflex functions of the brain and nervous system. Hobbes was a distinguished and typical example of this. It appears then that there are not wanting historical motives for this tendency.

Among the notable recent attempts to treat psychology as a science of the reflex action of the nervous system, Professor Holt's is characteristic in its assertiveness and in the positive extreme to which he pushes his contentions. In this, as in similar attempts, two fundamental propositions are maintained: that consciousness is the aggregate of our specific re-active environment; and that "Will" is the actual operation of our re-active machinery. The former thesis Professor Holt maintains in his "Concept of Consciousness"; the latter in the book before us, "The Freudian Wish". It is to be said at once that neither Consciousness nor Will, in the ordinary sense of these words, really comes under consideration; for the only thing presented is a complicated physiological situation.

The general doctrine and the argument for it are given *in extenso* in the earlier book. Beginning with what the author calls "neutral entities", entities neither mental nor physical,

the attempt is made to build up a deductive system to include the whole realm of being. In this system, the conscious realm appears when a certain stage of complexity is reached, and more precisely, when the complexity of the nervous system has reached the proper stage of organization. When the nervous system is sufficiently developed and its re-active functions established, the objects and classes of objects to which it re-acts constitute a part collection, a cross-section, of all the objects of the environment. The type of reaction here involved, reduced to its simplest terms, is exemplified in the function of the "reflex-arc". The reflex-arc arrangement consists of "end organ", such as the eye with its retina; the nerve tract to the corresponding brain center; and the nerve tract from brain center to the motor end-organ, the appropriate muscle. For example, the child sees a lump of sugar and puts out his hand to grasp it; the sugar acts upon the retina and sets up a nerve current which passes in to the brain center and out again to the muscle, and the hand finally grasps the lump. This circuit from retina through center round to muscle is the reflex-arc; the first half is impression, the second half is the response. Although the account begins and ends with unintelligibilities, nevertheless it is taken by the psychology under consideration as a simple and transparent basis for the interpretation of consciousness and conduct. It would be out of place here to follow up the argument for this interpretation of consciousness, but a few further words must be said of the interpretation of conduct.

Under that brilliant and rare Frenchman, Jean Martin Charcot, Freud was led in the direction of psychopathic studies and investigations. Later, as professor of psychopathology in the University of Vienna, he pursued this work, and developed as his method of procedure what has become known as psycho-analysis. This is chiefly an application of hypnotism, supplemented by skilfully directed questions to search the past life, to the study of abnormal mental conditions. Such conditions were by this method traced back quite largely to the experiences of childhood; and here in the course of these investigations the discovery was made that the life of

children especially, but of old people as well, is in fact the conflict and inter-play of wishes in various stages of development.

Professor James in his "Talks to Teachers" treated the man as a "bundle of habits"; this psychology treats him as a body of struggling and conflicting wishes. We may well avoid the extreme of taking consciousness as "a cross-section", or the like extreme of taking the wish as "a course of action" merely; and yet we must recognize the central place of wishes in the conscious life, especially in conduct. In other words, to say that man is a body of wishes, comes near saying that he is love and its affections; and we have here one instance among many of the trend of modern psychology and metaphysics towards Swedenborg's doctrine of love.

The Freudian Wish then, according to Professor Holt's contention, is really the whole man; and so, quite obviously, it is the key to both psychology and ethics. All the functions of the body are merely parts of its reaction machinery, and the whole complex of its reactions is precisely what we call conduct, but conduct viewed exclusively as the behavior of a re-active mechanism. Wishes then are stages of action, or merely a setting of the re-active mechanism preparatory to action. This preparatory stage is, however, better termed thought; and the more active stage, wish. Wishes may be suppressed; and then they tend to take the form of unobserved and subconscious strivings which get expressed in dreams and in the various types of neuroses. This explains the prominence in the Freudian psychology of dreams and neuroses.

The whole business of ethics is to determine the proper place and functions of these variously conflicting, suppressed, and expressed wishes. The task begins with the earliest stages of childhood, and follows along the development of the individual through life. In other words the science of ethics is, properly speaking, in terms of this view, the science of integrating wishes. In this science we may use the terms "body", "practical intelligence", "theoretical mind", "moral", and "religious"; but we must be careful to keep within the

bounds of action, or rather the workings of the re-active mechanism the system of the "reflex-arc". The characteristic instrument of this integration is, not the pursuit of "ends", but discrimination, the fit adjustment of wishes as they strive for expression from within. Moral and religious ideas are not to be received from above, but are the integration of more and more remotely postponed wishes, which struggle from within.

It is obvious that we have here a psychology which does not directly treat of the conscious life at all, but only with its physiological means of expression; nor with the moral life directly, but only with conduct in terms of the nervous mechanism. Religion in the ordinary sense, as the acknowledgment of God and of life from Him, is deliberately ignored.

LEWIS F. HITE.

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## PENTECOST THE SECOND COMING.*

AFTER noting that the author of this book has been temporary chaplain to the forces (British), and that he himself remarks that much light has been thrown upon the meaning and value of predictions of the Second Coming by the world-catastrophe of the war, one expects a more stirring discussion of the Second Coming than the book gives, and a discussion of it upon the scale of world-wide changes in human society. The illumination of the subject by the war is not apparent anywhere, however. Any liveliness the book has, and it has much, is due to a spiritual conception of the Second Coming, a conception of which the author says truly enough that it attracts and claims the allegiance of men, appeals to their imaginations, and inspires their efforts. For the book is a readable presentation of an increasingly influential conception of the Second Coming.

Dr. Prideaux recognizes the strain upon credulity which the traditional, very literal notion of that Coming made; at

* *The Second Coming of Christ;* an Essay in Interpretation. By the REV. S. P. T. PRIDEAUX, B. D. New York: E. P. Dutton and Co. 1918. 166 pp., 12mo. Cloth, $1.60 net.

the same time he realizes how Christians of any devotion to the Master will seek satisfaction about His promises to return; and he puts forward very sympathetically and strongly a spiritually-minded view of the fulfilment of the promises, yet one that does not quite reach to the point.

The opening chapter canvasses comprehensively the parallels to the Lord's eschatological teaching which are to be found in Jewish literature. How far the Lord couches His own promises not only in the language but in the concepts of Jewish apocalyptic writing thus becomes plain. The second chapter studies the measure of this rootage in Judaism. How, largely as a result of this retention of familiar language and conceptions, the disciples then understood the promised return of Christ, a third chapter tells simply. Then calling attention to the refinement of the conception of the Second Coming, and the spiritualizing of it, which it received at the Lord's hands and at the hands, too, of disciples, Dr. Prideaux, confident that the Lord meant the conception to receive such further refinement, lifts the spiritual view of the return out of the literalistic conceptions of it and language about it, and in adherence to a growing but not altogether modern school of interpretation, identifies the Second Coming with the outpouring of the Spirit at Pentecost. The remainder of the book is devoted to an enforcement of this interpretation, well done, and having the merit at least of making a spiritual power and process of the Second Coming, a moral and modern force of it, a living and believable event and a striking one of it.

Of the objections considered by Dr. Prideaux to this view of the Second Coming, he fails to consider those which we think of first, and which seem much more formidable (decisive indeed) than those he does take up, and disposes of, too. Pentecost, or the full gift and activity of the Holy Spirit, the Lord Himself looked forward to as the culmination of the First Coming. The First Coming reached its whole effect in His own view in the gift of the Spirit. To make it the Second Coming lops off the crown of the First.

Again, there is an interval described by the Lord Himself,

how extensive is not said by Him, between the destruction of Jerusalem and the Second Coming. As He looks into the future He looks past the destruction of Jerusalem, over an interval marked by affliction and increasing sorrow, by decline, too, from love and faith, and then He sees the Return. Dr. Prideaux's interpretation, and that of the school whose views he follows, reverses the order of these events, puts the Return before the destruction of Jerusalem, loses out the interval of decline and spiritual havoc altogether, and plays false to the Lord's look into the future.

Still again, without denying at all that the Second Coming is a fuller activity of the Holy Spirit quite necessarily, we cannot but insist that the predictions are specifically that the Son of man, not the Holy Spirit, will come again.

But this, perhaps, is an awkward way of putting the essential dissatisfaction with this interpretation of the predictions of the Second Coming. It makes of the Second Coming nothing epochal, as the Return obviously is in the promises, epochal and critical and needed, but simply that large, inclusive, constant activity of the Holy Spirit which is the sum of God's unceasing operation. In this larger operation there are epochal Comings. This is the point that is scarcely looked at in the book.

Nor is enough made of the imagery of the predictions to satisfy the inquiring student that the meaning of it has been reached and grasped.

There is prefixed a good bibliography of Christian Commentary and Jewish Pseudepigrapha.

WILLIAM F. WUNSCH.

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## INTERNAL RESPIRATION.*

"INTERNAL RESPIRATION" is a relatively meaningless term to most of us, since we have not had a conscious elementary experience of this sort; and yet Swedenborg tells us, in the

* *Some Facts Relating to Internal Respiration;* from personal observation covering a period of over forty years, 1866-1910. By H. B. Edinburgh: J. Thomson. 1918. 62 pp., 12mo. Cloth,

little that he has to say on this interesting subject, that every-man's spirit has this sort of breathing, tacit and imperceptible while he is living in this world, but continuing consciously after the cessation of the breathing of the natural body at death The passages under the term "Breathing" in the "Swedenborg Concordance" throw some light upon the subject, but hardly more than enough to increase the desire for further information; so that, when a little book purporting to give us "some *facts* relating to internal respiration" came to our attention, we naturally undertook its perusal with much interest.

Unfortunately the little treatise is not a first-hand account of the experiences set forth, as the narrator did not himself experience them, but "a close relative" of his. The experiences began when that relative was about thirty years of age, at which time he was a member of the Church of Scotland, and earnest in the endeavor to rise into a spiritual state of life. The progressive effect of the intermittent experiences of the internal respiration in his case is said to have been the gradual transformation of his spiritual body into its resurrection form. The process continued throughout the last forty-five years of his long life, and was accompanied by great suffering, as the transforming effect of the breath forced its way successively into this, that, or another part of the spiritual body undergoing modification.

To what good this experience, and all this suffering? The answer involves a vicarious element, and, strange to say, presents a theory of social regeneration which the author places in contrast with such external programs of reform as Socialism, affirming that the latter lacks the spiritual foundation essential to success. In brief the teaching of the book is as follows:—

Owing to the descent of heavenly conditions into the world as a result of the Incarnation, spiritual forces are making themselves felt more and more throughout humanity, and an increasing number of individuals are being initiated into the first stages of the condition involving internal respiration, or the inspiration of the air of heaven into the lungs of the spiri-

tual body. As a regenerating man accepts the inflowing Divine Life, that life tends to fill the sphere about him, and thus tends to influence spiritually all who are in that sphere. Amplifying this thought, the author says:

> The brain is composed of innumerable cells representing an epitome of the whole creation, and every person who is in our particular sphere lives in us, and is represented in that particular cell which is his or her own. When the breath progresses and gradually takes possession of the whole being, it enters into each cell, and of necessity brings such under the purifying influences of which this breath is composed, grinding down, burning up, and casting out everything that is opposed to the true Divine order.

Hence the suffering, and hence the vicarious element in the experience, by which those who are within that person's sphere are rendered spiritually better through no effort of their own. With the increase in the number of regenerating persons in the world, and this mysterious extension of the transforming effect of the internal respiration to all those who are within the spheres of those directly experiencing it, a subtle mutation is going on, and the Kingdom of Heaven upon earth is in process of unobserved realization.

Who shall say that this is all moonshine? Certainly the process here described is quite conceivable, and unquestionably desirable. Although the statement quoted above with regard to the relations between the cells of the brain and all the rest of creation, is unqualifiedly dogmatic, it is at least of a kind that cannot be disproved. Acceptance or rejection of it by any individual involves the personal element peculiar to himself.

A statement is made by the author to the effect that his "close relative," though of limited education, had been introduced to the works of Swedenborg about the time when he began to have his first experiences of internal respiration, and had derived benefit from them; but "being of the celestial type of men, he received more from the interior without having to admit and digest truths through the intellect and natural mind." Of course, here most of us cannot follow him. It is quite evident, however, that the author's knowledge of Swe-

denborg is quite meagre, and it seems quite probable that his relative's was also. Moreover there is good evidence in the book that both were led far afield by the writings of Thomas Lake Harris, who is mentioned in connection with Swedenborg. In fact, the internal respiration in this instance is said to have been begun and maintained through the instrumentality of the man's feminine counterpart in heaven, who manifested herself to him "as a living presence in and through all his consciousness." Her angelic name is said to be "The Daisy Queen;" and our author states that at her first manifestation she sang to her spirit-mate still in the flesh a song, here reported in full in attemptedly Harrisesque style.

B. A. WHITTEMORE.

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## "THE WAR AND AFTER.*"

THE name of Sir Oliver Lodge arrests attention everywhere today. Scientific circles have recognized his ability. The more popular interest has been attracted through the unusualness of his book "Raymond." To his writing on the great war, he brings the calm sanity of his scientific judgment, and the romantic vigor of a newly spiritualized personality. There is in this war book a convincing atmosphere of verity, and a reassuring evidence of perfect fairness. He attempts to write without bias, and succeeds admirably, laying together with accuracy the terrible counts in the charge against the Central Powers, particularly Prussianized Germany, and then judging the case in the light of a long history and a gloriously developing world-future. He is able to look at the war as the climax of a long series of developments and as a transition to a new era of Christian civilization rich in blessing to humanity. He aims to read the history of the world as would a prophet, and find confirmation therein for certain theories of human development. He finds ground for hope, indeed confidence, in the very darkness of the present picture.

* *The War and After.* By SIR OLIVER LODGE. New York: George H. Doran Company. 1918. 244 pp., 8vo. $1.50 net.

The author has done valuable service in gathering an unusual array of quotations, taking them from philosophy, poetry, history, all bearing upon conditions in the past, leading unavoidably to the present world conflict. He has linked these together into a chain of evidence against the false philosophy of life which has finally come to grips with the distinctly Christian bases of society. The book abounds in such terse statements as this: "The essence of Christianity is persuasion and what Matthew Arnold called sweet reasonableness; while Teutonic *Kultur,* on the other hand, deifies force and material efficiency."

The author's arraignment of war as essentially inhuman, is only less vigorous than his exaltation of the glory of the warfare of the Allied Powers against that which has been threatening the safety of the world. As his book was written before American participation in the war, he says vigorous things about our withholding ourselves from the great Crusade, but in such a way as to convince us of his present joy in the great, whole-hearted dedication of this country to the winning of the war.

Not least in interest in the book is the skillful use of Scriptural quotation in support of his argument. His exegeses is practical and to the point, and has a freshness and originality of application that is most welcome. The book is reverential throughout, and has much more grip upon religious ideals and spiritual facts than one is wont to find in the writing of a scientist. One-half of the book is given to treatment of the probable fruitage of the war, and to convincing argument that all of the present toil and suffering will have been worth while, if the world gains for its developing civilization the benefits which are now easily within reach. He ventures to outline the new adjustment of industrial relations, the coming internationalism based upon co-operation, improvements in methods of education and processes of science, increased solutions of domestic problems which have hampered the peace of society. He has not only hinted at these in general, but given specific principles and definite applications. He has contributed something to the great reconstruc-

tion which is already engaging the earnest interest and study of able statesmen. Every step of his solution is taken from the distinctly Christian point of view, and is in glorious harmony with the characteristics of the new era as foretold in the writings of the greatest prophet of reconstruction, Swedenborg. One familiar with Swedenborg cannot but wish that the author's brilliant mind might have the benefit of thorough knowledge of the works of the Swedish savant. The result would be another book, or more books, which would grip the attention of the world.

"The War and After" is too rich in striking passages, well worth remembering, to justify extracts here. It is a book to be read and digested by everyone who longs for the larger view of this war's real meaning. The success of the first English edition well merits this, its re-publication in this country. In the vast and rapidly growing literature of the War, this book will find an especially worthy place.

PAUL SPERRY.

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## "THE LORD OF ALL GOOD LIFE."*

MOST people have read this author's book entitled "A Student in Arms"; and judging from the number of impressions that have been made from the plates since October 1914, when it first appeared, nearly as many must have read this earlier book, which has only just come to our notice. Donald Hankey was studying at Oxford for the ministry, when England went into the war as in honor bound; and he enlisted, and after a year or more of service gave his life to the great cause. The book we are considering seems to have been written just before the outbreak, and was published after it. Attracted by the title, "The Lord of All Good Life," we were about to turn away from it because written in student days; but

* *The Lord of All Good Life:* A Study of the Greatness of Jesus, and the Weakness of His Church. By DONALD HANKEY, Author of "A Student in Arms." London: Longmans, Green & Co. 1918. 171 pp., 12mo. Cloth, 90 cents net.

happily we did not, for we have found it surprisingly well thought out and written. It is extremely suggestive, and filled with a spirit of deep and reverent affection for the Lord, and with rare discernment of the short-comings of the Christian Church of the past. First of all, let us say, the Divinity of the Lord Jesus is so exalted as to please a New-Churchman from the outset. There is no hedging about the Virgin Birth and the empty tomb. He does not ask for proofs in any ordinary sense. He does not accept the Lord Jesus as the Son of God on account of His Virgin Birth and resurrection with His body; but he accepts these miracles and others connected with Him because He is the Son of God. He does not set forth clearly the difference between the crucified and the risen and glorified body of the Lord, as it is done for us in the New Church; but he approaches it by holding that the risen body was seen by the disciples by means of the opening of their spiritual eyes. But while the theological basis of the book is thus satisfactory in this and many other respects, the great charm of it is in the loveliness of the setting forth of Jesus as the Source and Lord of all good life.

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